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(Bowles)  
ZAS



**HERMES BRITANNICUS.**

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A

**DISSERTATION**

ON THE

**CELTIC DEITY TEUTATES,**

THE

**MERCURIUS OF CÆSAR,**

IN

**FURTHER PROOF AND CORROBORATION**

OF THE

**ORIGIN AND DESIGNATION**

OF THE

**GREAT TEMPLE AT ABURY,**

**IN WILTSHIRE.**

---

BY THE REV. W. L. BOWLES, M.A. M.R.S.L.

CANON RESIDENTIARY OF SARUM.

---

Deum maximè Mercurium colunt: hujus sunt plurima simulæra: hunc omnium inventorem artium ferunt, hunc viarum atque itinerum ducem; hunc ad questus pecunie mercaturasque habere vim maximam arbitrantur. *Post hunc, Apollinem, et Martem, et Jovem, et Minervam.*

CÆSAR.

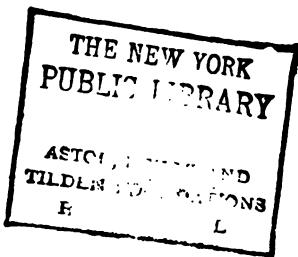
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TO THE  
**RIGHT REV. THOMAS BURGESS,**  
**LORD BISHOP OF SALISBURY,**  
AND  
**PRESIDENT OF THE ROYAL SOCIETY OF LITERATURE.**

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My Lord,

To you, *not* as my venerated Diocesan, but to you as the President of the Royal Society of Literature, established under the especial patronage of our GRACIOUS SOVEREIGN and MOST GENEROUS BENEFACTOR, (the official seal of which Society is that fabled God of Learning and Eloquence, the subject of these notices,) I dedicate these remarks, on matters obscure indeed and recondite, but connected in no slight degree, however hitherto unnoticed, with our national antiquities, and not entirely foreign from some greater and more important views. I am, my Lord, with prayers for health and length of honoured days,

Your most faithful Friend and Servant,

**W. L. BOWLES.**



## INTRODUCTION.

---

If I shall have succeeded in throwing some additional light on the remains of the Druidical monuments in our island, particularly in that part where I have so long resided, Wiltshire, it has been entirely accidental.

Having promised Sir Richard Hoare to furnish the history of one parish, that with which I am connected, as a contribution towards the great work of Topographical History, in the illustration of which he has set so noble an example, I could not pass over the vast **WANS DYKE**, whose track over the highest point of the Downs, at ten miles distance, I see from my parlour window. This circumstance led me to consider more particularly the adjoining remains of our most stupendous Celtic monument at Abury.

In the Parochial History of Bremhill I pointed out what appeared to me, upon reflection and com-

parison of the whole scene around it, to have been its origin and designation.

As the subject led me into a track of inquiry far beyond the limits of a chapter in a topographical parochial history, and as the inquiry was in a great degree novel, and had excited some attention, I became interested as I proceeded, particularly when all the proofs of what I first advanced seemed to accumulate, and therefore, as they connected themselves with points more important, I pursued the track with increased ardour, till what I intended as additional notes and confirmation became a volume.

I now submit all the relations which the extensive subject has suggested, and the arguments by which they are supported, to the dispassionate judgment of my readers, in a separate publication. Many will turn from the subject, scarcely deeming it worth a thought; some, who have made such subjects their study, may not agree with me; others, if they proceed, may regard my theory and illustrations with more interest: be that as it may, I have offered, on a subject interesting to some readers, my own views, suggested by reflection, and confirmed by reading. Few and scattered are the

monumental remains which gave rise to these remarks. The whole arrangement of the mysterious scene is dissolved; but who of cultivated feelings can survey these venerated relics unmoved? The Turk sits in sullen apathy amidst the works of the **MIGHTY OF PAST AGES** with which he is surrounded—he looks on these vast works with senseless indifference, or adds his petty havoc to the havoc of resistless Time. Shall we say this of any educated man in a country of knowledge, where such fragments and magnificent ruins lie? Yet educated men like these are found: Cicero and Johnson might best rebuke them. Alas! the remains of these gigantic structures are private property; otherwise could we doubt that, as the preservation of Eltham Palace has been advocated before our legislature, the enlightened nobleman, whose taste and feeling interfered on that occasion, would also, as he lives near the spot, raise one eloquent voice to preserve the last relics of that monument, which, before the light of revelation, recorded the dark but only hopes of our forefathers?

Respecting the origin of the popular worship paid to the subject of these pages, if what I shall say may be considered as having any basement in

truth, three things will follow:—either the almost super-human character of whom I have spoken, originated, as an individual, the arts, sciences, sublime doctrines, and discoveries with which his name is connected; or these were the inventions of various individuals generically classed under one name; or, thirdly, the knowledge which this mysterious individual was a means of communicating had a higher source; I mean that the knowledge thus communicated was that of a world passed away, and as such was connected with the first revelations of an Almighty and merciful Being to fallen man upon earth. I need not say, I trust, what my own opinions are; for the two first propositions appear impossible: whether the *third* shall appear to the reader, after a dispassionate consideration of the arguments, as convincing as it does to me, must be submitted to his decision. But the knowledge, more or less dark, communicated to the most distant inhabitants of the globe from the east to the west, pervading, ab origine, the habitable world, appears to me one of the most singular circumstances detached from revelation, and viewed in all its relations, in the history of mankind.

W. L. B.

Oct. 28, 1828.

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DISSSERTATION  
ON THE  
**CELTIC DEITY TEUTATES.**

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**CHAP. I.**

---

Cæsar's account of the Celtic Deities.

THAT the Druidical discipline in Gaul and Britain was the same, no one can deny who admits, on the authority of Cæsar, that the youth of Gaul were sent into Britain, as to a school most ancient and hallowed, to be instructed in those rites.

That the fact was such may be presumed from the position and situation of Britain, being an island to which, as we know from undoubted history, in the earliest ages the Phœnicians traded for tin. When we consider, moreover, the many circumstances which point out a resemblance in the Druidical rites to those of oriental regions, we shall hardly be disposed to believe that such discipline or rites originated with the rude and bar-

barous inhabitants of a country severed from the more cultivated parts of the globe, the

*Penitus divisos orbe Britannos.*

This seems to me *impossible*, and therefore I have no hesitation to ascribe, originally, Druidical discipline and rites, as established in Britain, to the strangers and traders from those regions where science and knowledge first arose.

As to the Gauls resorting to Britain to be instructed in those rites, we have the concurrent testimony both of Cæsar and Pliny. Cæsar says, “*Disciplina in Britanniâ reperta, atque inde in Galliam esse translata, existimatur; et nunc qui diligenter eam rem cognoscere volunt, plurimum illic discendi causâ proficiscuntur.*” Pliny says nearly the same; and on such authority we may be justified in presuming that the knowledge of the deity whom Cæsar calls Mercury was introduced into Celtic Britain, at a very early era, from some communication with the East.

From the consideration of these, and many circumstances which will on the least reflection occur, I presume, further, that it will be without question admitted that the *popular* worship among the Celts being the same, the worship was the same, and the deities the same, in Britain as in Gaul.

It would follow, *secondly*, that in the country where this worship and these rites were most especially observed and taught, there would be the most

ancient and the most magnificent temples, such as those on the Wiltshire Downs, which, after so long a succession of ages, excite the wonder of the stranger, and fill the mind with visions of the Mighty departed.

After an attentive survey of the wrecks of these vast monuments, let us cast our eyes round the precincts of their temples, and particularly of that temple which originated the subject of our present inquiry—the stupendous but dilapidated temple at Abury.

We must not yet part with Cæsar as our guide, as he had the best means of information. He describes Britain, at the period in which he writes, as possessed by *two* different people, *one* the aborigines, and the *other*, *invaders*,\* possessing themselves of the *coast*, whilst the *inner* parts of the island were inhabited by the natives.

From this circumstance, and an attentive survey of the scene, I was led to the conclusion that the gigantic line of the Wansdyke,—striding over the Downs till it is lost in the Druidical forest of Savernake, and more especially where its higher elevation fronts the great temple at Abury, the sacred scene of innumerable tumuli, sacred stones, &c.—that this was that line agreed on between the contending parties to be drawn, beyond which it was not prudent in the invaders to penetrate, and in front of which stood that greatest temple

\* Belgæ.

I have ventured to describe as that of Teutates or Mercury, the chief popular deity, according to Cæsar, of the Celts.

In a direct line towards Stonehenge, the wild ambages of the Downs terminate in a more lofty elevation, looking down as it were on the sacred scene to the north, and over a fine vale on the south, carrying the sight to another range of Downs, on which frowns in its vastness, comparatively uninjured, the rival temple of Stonehenge.

This hill, over which the mighty rampart I have spoken of, strides, is called "*Tan-hill*," which has been supposed a corruption of St. Anne. Here, remote from dwellings, has been established, time out of mind, a *fair*. This highest projection of the Downs is, in a direct line, distant from Abury about three miles. The ground from the north gradually ascends to this elevation, the southern side being sharp and precipitous, and looking immediately down on the vale below.

From its contiguity and apparent connection with Abury, I have considered this Fair as the remains of the assembly resorting to the "locus consecratus" of the *Zeus Bporrasos* of the Celts.

The name of the Celtic God of Thunder, it is well known, is Taranis or Tanarus. In Lucan it is Taranis, but an inscription on an altar found in Cheshire has the remarkable words, "D. O. M. TA-NARO," "to the great Jupiter Tanarus." This stone remains a singular corroboration of the veracity of

Lucan in his names of the Celtic gods.\* The name, either Taranis or Tanarus, signifies the same deity, for Taran is Celtic for thunder, and Tan for fire, to which name originally the lightning might have given rise; and from hence was derived the name of the sacred fire called the Bel-tan or Baal-tine, flaming on such heights, and answering each other from hill to hill through all the consecrated precincts of the Druids. So that, if called Taranis, it is from thunder, as Tanarus is from lightning, or fire.

In obvious connection with these facts I have supposed the original name of the hill to be derived from the Celtic deity Tanarus—Tan-hill—not a corruption from St. Anne, there being no ecclesiastical structure on the spot, or tradition of any. In connection also with this idea I have considered the great temple at the foot of this hill, and the vast artificial mound in front of the temple, to be the mound and temple of Mercurius (the Teutates of Lucan) the great god of the Celts, and the messenger, in Grecian † mythology, of the Thunderer.

All this is coherent and natural. I will not pause a moment to refute the opinion, for which there appears neither ground nor verisimilitude, that, because the hill was called St. Anne, it might be a corruption from Diana, the peculiar goddess of groves in the Grecian mythology, whereas this hill

\* And of Cæsar also, who enumerates Jupiter.

† See Diodorus Siculus, for the tradition of the early connection of Greece with the Hyperboreans.

has not a single tree. As I have said, it stands in a line between the two vast temples, that at Abury—which I consider as the temple of Teutates—and Stonehenge, which I have considered that of Apollo; the hill of Tanarus, the God of Thunder, in its highest elevation looking towards both. Thus there is a visible connection between the scene and the temples, while the sacred fires of the *Bel-tine*, or Tan, communicated with the Bel-Tan on the heights above Stonehenge, dedicated to the lord of light and day.\*

I might here observe that the fair was held, old style, on the day sacred in the Roman calendar to St. Anne; but the missionaries of Pope Gregory,† who altered the names of idolatrous festivals, were guided by *sound*, not by any idea of *character*, and Tan sounds so like a corruption of St. Anne, that it is the word often and vulgarly used for St. Anne in common English. If *character* had any thing to do with the circumstance, I know not that the Sæva Diana (Sæva being as common an epithet applied to her as *casta*) is more appropriate to St. Anne than Tanaris; let the reader think of the sacrifices to this goddess at Tauris. Lucan couples Diana most singularly with this very terrific Tanaris :

Et Taranis, Scythicæ non mitior ara Dianæ !

\* A most singular corroboration of this fact is, that in Cornwall the Midsummer fires are called Tan-Tat. See Polwhele's Dictionary, attached to the History of Cornwall.

† See Bede.

Nor must we forget that the month in which this fair was held, according to the Romans, and perhaps the Celts, was under the protection of Jupiter.

Keeping in mind what Cæsar says, I have now to call the reader's attention to the following corroboration of his remarks drawn from monuments still existing; the proof of his veracity respecting the Celtic deities, lying within a small circuit of this county and of Somerset.

First, at Bath may be seen, sculptured by the Romans when they had possession of the *ὑδατα θερμα*, the head of Belenus, the Celtic Baal, known by the hair going round the face in a complete circle as rays, among which appear, scarcely visible, the serpents of restoration, as derived from his beams; known also by the *upper lip* having a *beard*, exactly as Cæsar describes the Britons, “ *omni parte rasa, præter caput et labrum superius;* ” and further known by an *acorn wreath* round the head. This is the personification of the Celtic Sol; and, in further corroboration of what Cæsar says of the Celtic deities, the helmet of Minerva and the owl are on the same stone, with the inscription *Suli Minervæ*;\* the Sun being the cause of the hot baths, and Minerva being joined as the medica tutela of the city.

\* It may be seen in Pausanias that Hermes, in like manner, was joined with Minerva in statues, thence called *Herm-Athenæ*.

Here, then, Cæsar's words are singularly corroborated, the stone to be seen at this day being a sculptured head of the Celtic Apollo, who, Cæsar tells us, was worshipped *next* to Mercury, and with Sol is joined Cæsar's Minerva. At twenty-four miles distance rises the hill of Tanaris; directly in front of the great temple of Teutates, which, as the greatest temple, we might naturally suppose would be sacred to the greatest deity. Below the hill called Tan-hill, in a line towards Stonehenge, appear the remains of a vast work, at a village called Marden, and, admitting it might be so called by the Romans from Mars, we here have another existing verification of Cæsar's remarks in the names of the Celtic deities; *first*, Mercury at Abury; “*POST HUNC*,” Apollo at Stonehenge; Apollo joined with Minerva at Bath; and Mars at Marden. I have drawn inferences from facts, and these thus marvellously coincide. I shall now proceed a step further.

I would first remark that the particular deities of the Celts, as recognised “*in all Gaul*,” (“*omni Galliā*,”) are not spoken of by Cæsar till *after his return from Britain*; and the reader will couple this circumstance with what he says, that, for instruction in discipline, the Celts of the continent came to Britain, and that the Druids were first established in Britain.

Cæsar having returned to Gaul from Britain, and being more conversant with the subject, as might be

presumed, by comparison made in Britain, enters into a more particular account of the Druids and their worship; and as this was *after* his return from Britain, where the great schools of this worship were established, it is, I think, more probable than the *contrary* that his account of the Celtic deities, as *popularly* estimated, was written *in consequence* of knowledge he had acquired in this country.

When Cæsar, on inquiring the nature of the worship of the Druids in Britain, understood that there were, in a neighbouring part of the island, vast stones connected with peculiar religious rites, he would naturally have said, “En! et hic noster Mercurius,” “This is our Mercury;” for in Greece, and in his own country, stones were sacred to Mercury; and where there were tumuli, and a loftier mound, in particular, he would be still more impressed that Mercury was the chief god of the Britons, when he recollects that such kinds of mounds, sacred to this god, were found also in Greece, called Ermaia, Mercuriales Acervi, whence Livy’s “Mercurii tumulus.”

From having heard of these sacred stones we may presume he says, “maximè colunt Mercurium;” and further, hearing, as he must have done with a mind anxious for information, of the stones on various mounds,\* &c. in this country, he would

\* There is a tumulus near Wells with the stone still remaining. Many hills, particularly a lofty one near Stourhead,

naturally add, “*cujus sunt plurima simulacra,*” “of this god there are many images.” That the two largest of these stone temples in the whole kingdom, at no great distance from the scene of his conflict, should not, upon inquiry, have come to his knowledge, is most improbable; but it is enough for me that it is far *more* probable that he should have heard of them than that he *should not*, and hearing of these monuments he would naturally say that the chief god of the Britons was Mercury. When he immediately adds the remarkable words, having spoken of Mercury as the chief object of worship, that “post hunc” they worshipped Apollo, he would be led to the expression “*post hunc,*” if he found that the greatest and most ancient temple at Abury was sacred to Mercury or Teutates, and that a “vast round temple” was dedicated to Apollo; and I confess it does appear to me most analogous to reason, that he should have used those expressions on hearing—as it seems almost impossible he should *not* have heard when the worship of the inhabitants was the first object of inquiry—of such temples as those of Abury and Stonehenge.

Thus, then, we may account for the three remark-

have the singular name of Kitchen. I am indebted to Mr. Miles for the suggestion that Kitchen is Kist-vaen. Most of the hills on the sea-coast, and through Dorsetshire, are still pronounced Teuts by the common people.

able expressions of Cæsar, “Mercurium maximè colunt;” “cujus sunt plurima simulacra;” “post hunc colunt Apollinem;” and, comparing the monuments as they now exist, we see the greater propriety for Cæsar’s enumeration of the deities in this very order. At all events he must have had some grounds for his assertion; and there cannot, I think, be conceived a more probable reason than that he actually was so induced to speak from some account he heard of the vast temples, one of which remains to this day almost entire, and the other broken, dissipated, yet magnificent in its fragments.

Upon the basis of Cæsar’s remarks I have raised the almost consequential conclusions, as they appear to me, that, as Mercury was the greatest popular god, Abury was the most august temple sacred to him, and that Silbury hill—the mound, such as Livy called Mercurii Tumulus, was part of that temple.\*

The limits of a Parochial History confined me necessarily to a shorter view than the subject might seem to require.

I shall therefore, particularly as my theory, by those who have not attended to all the arguments on which the fact depends, may be thought visionary, devote a somewhat larger canvas to this

\* It stands in the middle, and in a direct line with the two extremities of the stone-temple, which are in the form of a serpent.

my principal figure, and shall show the origin of the Celtic Teutates, or Teut, from the Egyptian Thoth, the knowledge of which deity was brought to Britain by the Phoenicians, if we may not suppose some prior connection between Egypt and this island.

The subject is recondite ; but to those who have made Celtic and Druidical antiquities their study, I trust not uninteresting. I hope I shall be able to place it in a more novel light than it has hitherto appeared, though I shall advance nothing but what is based on authentic and recorded history, entreating the reader not to decide till he has fairly put together and weighed all the arguments as they cohere and illustrate unexpectedly each other. The proofs, I think, will appear more decisive as we proceed ; but one thing must be kept in mind,—though the *popular* deities of the Celts were thus distinctly recognized, the secret worship of the Druids was of ONE *infinite* GOD of all, as he was worshipped in Egypt, notwithstanding the multiplicity of Egyptian deities.

## ON THE EARLIEST NAVIGATION TO THESE SHORES.

I have followed the opinion which appeared to me *most probable* in attributing the origin and establishment of Druidism in Britain to the strangers who navigated to this island, from Phœnicia itself, as well as those Tyrians who had colonies at Cadiz or Carthage.

How far into the obscurity of ages the voyaging and trading Tyrians may be traced, sufficiently appears from the sublime descriptions of Ezekiel.\* How many ages must have passed before they attained the maritime pre-eminence which is thus distinctly and beautifully described! In chapter xxvi. there are some expressions which seem to me, I confess, to mark in no very obscure manner these very isles in the distant Atlantic.

" Thus saith the Lord God to Tyrus; Shall not the isles shake at the sound of thy fall?—Chap. xxvi. v. 15.

" Now shall the isles tremble in the day of thy fall: yea, the *isles that are in the sea* shall be troubled."—v. 18.

Every *island*, to which there can be here any allusion, must be "*IN THE SEA*;" but here is evidently a distinction, "yea, the *isles that are in the sea*;" that is, yea, the very remote isles, situated not in the Mediterranean, but in the vast dark sea without the pillars of Hercules. And let us attend again: the *isles that are in this remote sea* shall be "*troubled*;" troubled? on what account? "at thy departure;" at your leaving for ever the shores of the country which you instructed and enriched.

The passage seems to have "*troubled*" commentators. Lowth says, "at their *departure* into captivity;" and St. Jerome turns "*isles*" into "*seamen!*"

Tarshish I believe is synonymous for any most distant land of traffic, certainly the same name is spoken of in the eastern and

\* Chapter xxvii.

western seas ; but let us remark the commodities enumerated in the xxviith chapter of Ezekiel.

“ Tarshish was thy merchant, by reason of the multitude of all kind of riches : with silver, iron, *tin*, and lead they traded in thy fairs.” Tin was peculiar to these isles and Spain.

Another and I think an important observation may be made on a passage of the xxixth chapter of Ezekiel. It is this :

“ And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years : and I will scatter the Egyptians *among the nations*, and will disperse them *through the countries*.”

That there must have been some communication between the western and eastern world in the early ages is undoubted. The Druidical rites and character particularly assimilate with what we find in early Egypt, Persia, &c. ; but a question arises, whether the discipline of the Druidical Celts in Britain could possibly be brought by strangers of the ocean, or whether they were preserved among the people from their common ancestors in the east ; or whether some Egyptians, by sea or land, had not established themselves among the ruder nations, and thus given an oriental and peculiar Egyptian character to the Druidical worship and rites in this distant land.

Now when we consider that at a period so early in Egyptian history as the reign of Sesostris, this king had *four hundred* ships on one sea, and as many on the other—and that there stands on record the circumstance in Herodotus, to me absolutely proved by the very fact which Herodotus adduces as his ground of unbelief, “ that ships came from the *Red Sea*, by the Cape of Good Hope, *into the Mediterranean*,” can we doubt that there was some maritime communication with the eastern and western worlds, at this time, even as far as this island in the wild Atlantic ? And does not the dispersion of the Egyptians, according to this prophecy, completed in the reign of Pharaoh-Hophni, the Egyptian Apries, about six hundred years before the Christian era, induce us to think that, scattered along the coast

of Libya as far as Carthage, some Egyptian may have carried their doctrines along with them "even to the isles of the sea?"

In a Welch work, quoted by the author of Celtic Antiquities, the Celts, it is said, came from the land of Hav, called Deprobani. Let us see Mr. Davies' commentary on this statement: "the account before us of the settlements in Britain gives precedence to the Cymry, who came from Gwlad yr Hav, called Deprobani. These are very obscure names, and the commentators, as old as the twelfth century, explain them repeatedly as meaning where Constantinople now stands." Mr. Davies seems to assent, for he thus proceeds: "Hav, in our old orthography, would be Ham; it may import Hæmus."

And now I shall comment on the commentary of the last commentator — "Hav is Ham, and Ham is Hæmus;" and why not Ham is Ham, the land of Ham, Egypt?

## CHAP. II.

Egyptian origin of Hermes, the Celtic Mercury—Origin of the obeliscal representation—Knowledge of him conveyed to the Britons by Phœnicians—An idea of the doctrines he taught to be gathered from the Greek philosophy which was derived from Egypt.

THE Egyptian Thoth, Thot, or Tot, the Phenician Taautus or Taute, the Grecian Hermes, the Roman Mercury, the Tentates of the Celts (so called by Lucan from the Celtic Du Taith, Deus Taautus), are universally admitted to be the same.

The history of the great Egyptian prototype of all these fabulous and fanciful deities, goes so far back into the darkness of time that only a few faint and uncertain traces of what we might consider as truths can be discerned amidst a cloud of fable and mysterious obscurity. These traces, few and faint as they are, unite in representing a being, in the earliest ages of the world, of almost supernatural knowledge, afterwards deified by the Egyptians in the dog-star.\* To him universal antiquity attributes

\* The Egyptians had the civil, astronomical, canicular, and sacred year. The month Thoth originally commenced with the rising of the dog-star, Thoth, deified as Syrius, at whose rising with the sun, in Leo, the waters of the Nile began to rise. The Nile, contrary to all other rivers in the world, swelling

the division of the year into months, and the months into thirty days, with the days intercalated. From him, according to Cicero, the first month of the year was named. To the same mysterious personage is attributed the invention of the zodiac, the classification of stars into constellations, as described in the poem of Aratus\* 300 years before Christ, nearly such as now they appear marked in the common celestial globes.

Music, medicine, and, above all, the invention of letters, are also attributed to him.

most when all other lands are parched under the burning heat of Leo, is thus finely and characteristically described by Lucan :

This is the remote origin of the common device of fountains, the water issuing from the *mouth* of a *lion*.

\* The poem of Aratus, *Φαινομένα*, is founded on the sphere of Eudoxus, derived from the Egyptian zodiac. But it is singular that the very first words of this beautiful poem are in unison with the idea of ONE GREAT and INFINITE Being, according to the first and unadulterated creed taught to the Egyptians by their "thrice-great Hermes;" and these very words the great apostle of the Gentiles, when in the most idolatrous but splendid city of the earth, quoted, "as one of your own poets has said, for we are His offspring;" Ex Διὸς αρχωμεσθα. It seems to me natural he should have supposed that, amid the glittering temples around him, the single altar to the "unknown god," was raised to this unknown deity of the Egyptians.

It may be remarked also that Theocritus, who was in Egypt with Ptolemy, begins a poem with the very words of Aratus, *Ek Διος*, &c.

Respecting astronomy, there is some uncertainty whether Chaldea or Egypt has the most undoubted claim to be considered as the country where this sublime science was first cultivated. Pliny calls Belus "*sideralis scientiae inventor.*" Cicero, in the commencement of his treatise *De Divinatione*, decidedly gives the priority of this science to the Chaldeans. But in the accounts of the Chaldean astronomy I think we find nothing like the positive proof of such scientific acquirements as led Pythagoras to the sublime contemplation of the true solar system, or Thales to calculate eclipses.

The nature of the country of Chaldea, unlike Egypt and Phoenicia, precluded the application of astronomical observation to the voyager of the deep. The Egyptians therefore may, in my opinion, from these *facts*, be considered as the first nation approaching to the most legitimate and useful application of astronomy to the purposes of life. I may refer to the very words of Cicero, to show that the Chaldean astronomy was entirely unworthy that name, being precisely of the nature and character of modern judicial astrology. The words of Cicero are: "Qui (the Chaldeans, &c.) diurnâ observatione *syderum* in scientiam putantur effecisse ut prædicti possit, quid *cuique* eventuum, et quo quisque *fato* natus esset." \*

A better definition of the calculation of a nativity

\* ————— nec Babylonios

Tentaris numeros.

HORACE.

in a recent day could not be found ; and with the same application Horace uses the expression. But astronomy in its noblest application, it appears to me from these *facts*, first arose amongst that mysterious people who in Upper Egypt built Thebes, being originally from Seir the city of the dog-star.\* Among these people a mysterious personage, distinguished by the name of Thoth, has the character of first discovering, if not thus applying to the purposes of life, this sublime science.

But beside this, from him is said to be derived the invention of expressing ideas by visible signs—the most extraordinary effort of the human mind. Indubitable circumstances prove that in Egypt was worshipped one infinite eternal Being, without beginning or end, the maker of the world, symbolised under the form of the sacred serpent Gneph. This worship was secret, and the knowledge reserved to the initiated. To know any thing of the real nature of these doctrines, shrouded in mystery and night, under the god of silence,† with his finger on his lip, we must resort to those authentic documents which yet remain in daylight. “The learning of the Egyptians” may be faintly traced in the sublime wisdom of the Grecian sages, and we may thus, from the *shadow*, form an idea of the august original.

\* “The word Tot is Ethiopic, and there can be little doubt it means the dog-star.”—BRUCE.

† Harpocrates.

Now Plutarch says expressly that Pythagoras and Plato, besides what they learned from the priests, acquired certain knowledge, particularly of *sacred* things, from ENGRAVED PILLARS remaining in their days, which pillars were said to contain the LEARNING OF THOTH, living BEFORE THE DELUGE, afterwards collected into volumes by another Thoth, called Tris-megistus, or THRICE GREAT, living at what period we have no certain information.

These engraved pillars are spoken of by Josephus in the third chapter of his History of the Jews, and are there expressly said to have been erected *before* the flood, by the descendants of Seth. From these pillars Manetho, the Egyptian priest, professed to have taken his history. The words of Josephus are as follow: “the descendants of Seth, lest the knowledge of heavenly things which they had acquired should be lost, built two COLUMNS, one of brick and the other of stones, (to survive when the world should be destroyed, as foretold by Adam,) on which were inscribed THEIR INVENTIONS; that in case, by the force of the rains, the brick pillar should be destroyed that OF STONE should remain,” &c.

Josephus adds: Μένει δὲ αχρὶ τοῦ δευροῦ κατὰ τὴν γῆν Σιριαδα· “It remains to this day in the land of Syriad.” In the notes on the passage (Oxford edit. 1720) it is suggested that this land was Egypt;\* and

\* It seems evidently to me the land of Osiris or Sirius, from Οσείρ, the sun.

the third chapter of Judges is pointed out in another note. The passage in Judges is this, verse 26 : " And Ehud escaped while they tarried, and passed beyond the *quarries*, and escaped unto SEIRATH." The quarries are interpreted "*graven images*," and this interpretation is retained in our edition of the bible in the marginal note.

We may conclude then that the land of Siriad was Egypt ; and as the knowledge of what these remarkable pillars contained has passed away like the sounds of the morning from the statue of Memnon, let us turn to those writers from whom the faint echo, at least, has come down to us.

The knowledge derived from these pillars is said to be of human and *divine* things, comprehending astronomy, and particularly the great moral mystery of the world and its Maker.

We know indeed nothing of these inscriptions, but we know that Pythagoras acquired in Egypt his ideas of the true solar system, lost for so many subsequent ages ; what did he learn beside ? —the DOCTRINE OF IMMORTALITY. The evidences of this sublime morality remain also visible in the writings of Plato, living in light, and breathing, as it were, to this very day. That Pythagoras maintained the true solar system is well known ; and, whoever wrote the Aurea Carmina ascribed to him, antiquity admits their authority as containing, at least, an *epitome* of his doctrines. The last verse, admitting it to be genuine, of which I know not

there was ever any doubt, is more decisive than any reasonings of mine respecting the spiritual doctrine derived from Egypt at least, if not from these pillars of Thoth: " And when leaving the body you shall be restored to the free air, you will be as a GOD INCORRUPTIBLE, and NO LONGER MORTAL ! " \*

It will not be denied then, that, as the Celts *popularly* worshipped Mercury, that is, this THOTH, the Druids secretly taught the IMMORTALITY of the soul, not indeed so pure as this, but derived from the same source as that from whence Pythagoras and Plato derived their knowledge. From the same source the Druids studied " the motion of the stars and the nature of the immortal gods," † and this great teacher of the country where " astronomy first wing'd the skies," was the teacher also of this higher knowledge. The reader will see the connection between this great teacher, wherever he acquired his knowledge, and those pillars which were said to have survived the flood. To him we trace the Roman Mercury, who, being the patron of commerce, was held out by the Phoenicians as the peculiar object of worship to the islanders of the remote ocean.

But the sacred knowledge of the Egyptians was wrapped up in mystery, dark symbols, and hieroglyphics, so that Isis might well declare, " no one has uplifted my veil ! " Still, I repeat, we may learn something of its nature from the *response* heard

\* Aurea Carmina of Pythagoras.

† Cæsar.

through all the schools of Greece. First, that, taught by one who appeared as a divine messenger, they, the Egyptians, worshipped in their sacred recesses one Eternal Being, from whom they considered the world as proceeding, and that the soul was immortal. These loftier doctrines, wherever derived, stood recorded on the PILLARS OF THOTH it may be presumed, though veiled in hieroglyphics ; and these afterwards led to the mysteries of Greece. The predominant feeling respecting good and evil, and the light and comfort of those solitary and magnificent luminaries the sun and moon, the regular swelling of their own mysterious river, contrary as it were to the course of nature, led them to personify Good and Evil under the names of Thoth and Typhon. Osiris and Isis appear most conspicuous all through their mythology as the sun and moon. As religion thus became corrupted, the author of their more sublime and sacred knowledge which these pillars contained, became the *dog-star*, at whose rising with the sun the waters of the Nile began to swell.

Thus the sun, moon, and dog-star, were Osiris, Isis, and Cynocephalus ;\* the last being a deification of

\* " The dog occurs in the Bardic as well as in the Grecian and Egyptian mythology. Among the *horrenda* in the descent of Æneas to the mystic river, Virgil narrates,

Visæque Canes ululare per umbras.—Æn. vi. 257.

At the grand celebration of Isis the whole solemnity was preceded by dogs. Among all other nations the dog was the object of aversion. In the Welch Triads the priests are mys-

their first great Teacher, who as a god still regarded his country, and whose beneficence was manifested in the fertility of that country, contrary to the course of nature.

Thus Thoth,—the inscriber of the pillars thought to be antediluvian, because, probably, the divine knowledge was acquired from the patriarchs of the old world,—became in Egypt the dog-star, among the Phoenicians the polar-star, the Hermes of Greece, the Mercury of the Romans, and the great Teut or Teutates of the Druids. Thus the Grecian Hermes and Celtic Teutates appear connected with the heavens, and, what is most incongruous, with the sacred OBELISCAL PILLAR.

The conclusion which I think may be drawn from the circumstance is this, that some pillars or memorial stones were in existence not long after the flood. Bruce, who is sceptical in all other respects, admits that the first letters were invented in Egypt; and of the antiquity of inscribed stones there can be no doubt, from the passage in Job: “ Oh that my complaints were engraved with letters engraved on the rock for ever.” These pillars might naturally be referred in later ages to the times to which the inscriptions referred, as they related, it is said, not only to human learning but DIVINE ! The deduction is as follows: the obeliscal stones were the earliest inscribed pillars in the world; theoretically alluded to under the term of white dogs with red ears, their garb being probably white with red tiaras.”—Miles.

fore they must have been inscribed by Thoth if he were the inventor of letters ; but, giving up all antediluvian ideas, what do we find from the learned Bishop Cumberland ? that Thoth was the *grandson* of *Ham*, the son of *Noah*. I am inclined to think the idea of two Hermes arose from the first being considered antediluvian, and that there was in fact but one **THRICE-GREAT HERMES**. That some pillars, containing some knowledge, were thus inscribed, cannot be doubted, from the concurrent testimony not only of the Egyptian historian Manetho, but of those sages of Greece who spoke as having seen them when travelling for learning in Egypt, and as having derived information from them.

Now the philosophy of Plato, in point of moral sublimity, unconnected with revelation, stands alone in the world. He was in Egypt, whether he was admitted to the secrets of the temple or not ; it is enough that he travelled to Egypt, as others of the Grecian sages did, for knowledge ; knowledge he obtained. Whether this knowledge was acquired immediately from Egypt, or from the precepts and morals of Pythagoras, it was *primarily* derived from Egypt ; and whether his account of the origin of the world and eternity of matter was in direct opposition to the account of the creation by Moses or not, is of no consequence to my argument. I might say that this direct disagreement, in limine, makes other agreements, in letter and spirit, with other words of scripture, more extraordinary.

Nor do I contend that Plato's immortality of the soul is at all to be compared with the doctrine of immortality as propounded by the evangelist: but it is sufficient for me that, amongst the profound darkness of heathenism, he *did* propound the immortality of the soul; and, diametrically opposite as his creed of the creation is to that in the first book of Genesis, he *did* propound and illustrate the doctrine of a Creator—of a Logos, reason, or wisdom—and of a divine Trinity ; and so nearly allied are some of his words to those in sacred writ, that they cannot be accounted for, in my opinion, otherwise than by supposing that they came, with much error in human transmission, darkly indeed, but ab origine, from the SAME SOURCE ; that is, from the first revelation of God to FALLEN MAN. The knowledge of Plato and of the Druids, *imperfect* or not, I trace to one and the same source, to the inventor of letters, and transmitter, through the inscribed obeliscal stone, of this *knowledge of immortality* in the morning twilight of the first age after the flood.

But there are some expressions in Plato so singular that I would not omit this opportunity of comparing them with the language of inspiration : The Bible says, “ And God saw all that he had made, and behold it was very good.” “ In the *beginning* God created the heaven and the earth.”

The first words of the gospel of St. John seem the answer to the less perfect knowledge of Moses : “ In the *beginning* God made heaven and earth,”

says the first messenger of revealed light. "In the beginning" answers the Evangelist "was the WORD, and the WORD was *with* God, and the Word *was* God?" Thus we see, like the words, "let there be light and there was light," light reflected from light, on a subject on which the wisest, without revelation, must have been in the deepest darkness.

Keeping in mind the passage of the Bible, "He saw all that He made, and behold it was very good," and the passage of the Evangelist, "in the beginning was the Word," let us turn to what Plato learned in Egypt. "The mind," Plato says, "is the *son of Good* and the *architect of the world*." Timæus. And in Epinomis, "the most divine Logos, or Word, MADE THE WORLD."

Let the Christian reader determine whether these remarkable words have not far greater force when they are thus considered in conjunction with the passages I have set before him, and with the foregoing remarks on the knowledge of celestial things derived from those pillars, which Plutarch says Plato saw and copied.

So far then, I think, we have adhered to admitted *facts*;—that these inscribed pillars contained some extraordinary knowledge; that, these being the earliest inscriptions in the world, Thoth, inventor of the first letters, was the author; and that the sages of Greece derived from and through him their knowledge. Enough appears to connect with this name the stone or rock afterwards sacred

to Mercury; and surely he who first classed the constellations might justly be called the winged messenger of the heavens. He who taught immortality might naturally appear as the conductor of the dead, and restorer to life. And such, I think, we may consider the peculiar doctrines which consecrate, as from a sacred source, the morality of a heathen philosopher, morality almost too lofty in some parts, however debased in others, for human unassisted reason; and which, from the same source, connecting the obeliscal stone with the sacred tradition, gave to the Druids their ideas of the motions of stars, and the immortality of the soul.

The Greek Christians, as we find in a note, vol. I. Universal History, seemed to consider the first Hermes to be antediluvian, and no other person than Enoch, who “walked with God;” and that the pillars spoken of, containing the record of the celestial and astronomical knowledge, were erected by him *before the flood*; and they apply to him the singular passage in St. Jude: “And Enoch also, the seventh from Adam, spoke of these things, saying, the *Lord cometh* with ten thousand of his saints.” —Jude, 14.

We have thus, however, traced to its origin the worship of Hermes, as the Egyptian Thoth, the god Taute of the Phenicians, the great Teut or Du Taith of the Celts, the Latinised Teutates of Lucan; and connected with his name the singular circumstance of the first inscribed obeliscal pillars,

and the doctrines, as far as we may judge of them from the doctrines of the Greek school, relating to the Great Eternal, and everlasting life !

We have remarked that the Egyptians worshipped as a god, deified in the *dog-star*, the inventor of astronomy and of the zodiacal signs, which signs, let me add, seem to me appropriate to Egypt, and to Egypt only.\* The Phœnicians, watching the pole-star as they voyaged over the trackless deep, indebted to the Egyptian astronomy, held their way to our distant shores on account of commerce; and it is no wonder that the same god was to them an object of equal veneration, particularly when they derived from him professedly, all they knew of the creation of the world, of which the singular fragment by the Phœnician priest Sanchoniathon, preserved by Eusebius, is a proof. We are also to remember that the same god was peculiarly the god of traffic and merchandise. This part of his character was ascribed to him by the Phoenician traders.

From the various connected arguments which I have produced, the reader will see therefore the propriety of Cæsar saying, the Celts “ maximè colunt Mercurium.” A stone being his first rude representation, and placed on eminences, natural or artificial, and thence called Tot-hills or Teut-hills,

\* Aquarius is Canopus, as emblematic of fertility, with the waters *emptied* or *flowing* out. In Abyssinia (Upper Egypt) Diodorus says, “ in July lions appeared.” In the Planisphere accompanying the poem of Aratus—the *urn* of Aquarius is *inverted* !

we shall further see the reason of Cæsar's saying that the Celts had of this god "plurima simulacra."

This appears to me, as far as I am able to judge of consequential inferences, so just, that a mind capable of seeing a subject on *four* sides of a question instead of *one*, will have little doubt on the conclusion. The only conjecture I have admitted from the above premises, is, that, as the Romans at Bath sculptured for the Britons their god Sul, and joined Minerva with him as the guardian of the waters of health; so, on Silbury-hill, they might have placed the more airy representative of this deity, in his Greek rather than in his Egyptian or Celtic character.\* This idea may be, of course, rejected or not, as it does not alter the main argument respecting the Celtic Teut being derived through the Phœnicians, and pointed out to the Britons as the god of commerce, the guide of the ocean, the unfolder of the starry heavens, and the teacher of the **DOCTRINE OF IMMORTALITY**. All I have said will have a further propriety when we consider the neighbourhood of Abury and Tan-hill, connecting the god of the thunder with his messenger from heaven to earth; when his vast temple and mound are considered as connected with the intermediate elevation, where the Baal-fire flamed, com-

\* But it will be sufficient to remark that many images of Mercury, with his peculiar ensigns, have been dug up; and that Diodorus speaks of the Greeks having had a particular connection with this island—the Island of the Hyperboreans.

municating with the answering fires on Marden and the hills above the temple of Belenus, or Bel, at Stonehenge.

In further illustration of the Egyptian origin of Teutates, we may appeal to the testimony of modern travellers. Denon speaks of the magnificence of a temple near Thebes, at Hermontis, evidently the hill of Hermes, and Belzoni speaks of the ruins of Hermont, and thinks, from the numerous representations on the walls and the columns, that it must have been sacred to Anubis or Typhon. It seems to me obvious, from representations in Denon, that Typhon and Thoth were the representatives of the two principles, the fruitful source of oriental mythology, those of good and evil. Thoth was the deified personification of beneficence, and the name of Hermontis seems to point out to whom the vast structure was sacred—the deity whom the Grecians called Hermes: and let me add the most singular circumstance, that, among the most prominent of the symbols found in these ruins, there is one representing exactly the CIRCLE and SERPENT as AT ABURY! In another representation, Thoth is seated on the FOLDS OF THE SERPENT!

Such testimonies, and others which will be adduced, are the more decisive, as there can have been no possible connection between the accidental testimony and the facts.

## CHAP. III.

Phœnician Fragment of Thoth—*Not* the teacher of Atheism—but of one God—Application to Abury as his Celtic Temple.

WE now come, as it were, from the darkness of the recesses of the Egyptian temple into somewhat more certain light; for we are in possession of a fragment, given by a PHœNICIAN priest, of a work on the creation of the world, by this very Thoth, whom the Phœnician calls “our god Taautus.”

This fragment has been singularly preserved by the first Christian historian, who recorded the conversion of the first Roman emperor to the Christian faith.\*

It has been a subject which has exercised the talents and research of one of the most learned divines of our church; and, as Bishop Cumberland draws conclusions very different from those I have drawn, I shall, before I proceed to further confirmation of the origin and worship of the Celtic god Teut, from documents yet existing, make the curious fragment itself, and Bishop Cumberland’s remarks on it, the subject of some observations.

We have already considered Thoth, the Egyptian

\* Eusebius and Constantine.

Hermes, the inventor of writing, as being the first who cast over the darkness of remote ages the earliest glimpse of sacred and intellectual light, from whatever source that knowledge was derived ; but we must not pass over, without remark, the ground taken by that most learned prelate Cumberland, in his remarks on the fragment of Sanchoniatho, the Phoenician priest, containing the cosmogony or the history of the creation of the world by this **VERY THOTH** !

First, this document, granting its authenticity, is professedly a *fragment*, and what safe conclusions can reason draw from a *fragment*? What conclusions could we have drawn had only a *fragment* of no greater length been left of the Bible?

Thoth (see Bishop Cumberland's own tables) was the third king of Egypt after the flood ; yet he was not the teacher of immortality, but the hierophant of **ATHEISM**! Though Pythagoras and Plato derived their knowledge from the country illumined by him, the great promulgator of this light was the darkling hierophant of the creed proclaiming no GOD ! I do not fear to say that, on the contrary, the fragment itself, obscurely indeed, but decidedly, proclaims the contrary, if any sense can be given to it.\*

The beginning of this very fragment seems to me obviously to designate the three principles—

\* Cosmogony of Thoth. I must refer to Cumberland for the translation.

*God inspiring, God producing, and God preserving.* Nay, Cumberland seems in some passages almost to forget his own opinion, for he says, “He (Thoth) taught the system of public religion which opened a door to Atheism, &c.; yet he could not extinguish all knowledge of the SOVEREIGN GOD continued by natural light, and the TRADITIONS of the patriarchs,” &c.—Cumberland’s Remarks on the Phœnician Cosmogony, p. 13.

But, secondly, this *fragment* of Sanchoniathon proves to me that it was *not* the cosmogony of the inscriber of the sacred pillars, from its being of an internal character so totally at variance with the knowledge we know Plato derived from the sources we have noticed. My rule of judging is this—Which is most probable, that this wild and incoherent fragment should be the *only* recorded relic of that knowledge from which Plato, Pythagoras, and the sages of Greece, derived their sublime doctrines in the deepest darkness of Pagan heathenism; or the contrary? Doubts have been entertained of the authenticity of this relic, but none of its great antiquity.

In the time of the Antonines the “*whole cosmogony*” was in existence, as it was translated, says Banier, “by Philo of Byblos,” who in his preface asserts that “Sanchoniathon had made an exact scrutiny into the writings of Taaatus, from an assurance that as he had been the inventor of letters, he must have been likewise the first historian.”

Now, in this very fragment, the “GOD TAAU-

"tus" is spoken of in some places as having existed long previously; therefore of such parts, at least, Thoth could not have been the author, and it must be admitted that it is not possible to define what part is by Thoth, what by Sanchoniathon, and what added by Philo or Eusebius themselves. But the rule of the internal evidence I propose is this—either Thoth could not be the author from whom Socrates, Plato, &c. derived their knowledge, or he could not have written this rhapsody; but, if he was that great teacher from whom Pythagoras and Plato learned their almost divine lessons, he was not the author of this fragment, or if of any part of it, no safe conclusion can be drawn that it was the earliest code of atheism or idolatry!

What opinions can be deduced from it, *at all*, will be obvious from the words of the same Philo; that "this history was left to the posterity of Sydic, and that the son of Thadian, Sanchoniathon, translated it himself, *after he had turned it to allegory*, and *interspersed* it with *some physical ideas* about the *origin* of the world," &c.—Banier, vol. i. p. 99.—What authority, as a system, this treatise can have, which is a fragment at best, and which the translator "*turned into allegory, interspersed with physical ideas* about the origin of the world;"—what authority such a treatise can have, or what arguments can be deduced from it, let readers, not of *recondite* learning but of common sense, determine.

But let us appeal to the learned Bishop himself.

In his observations on this unique fragment we find the line of Seth recorded. After the flood, Chρόνος is considered as Ham, the son of Noah; Misor or Misraem, the son of Ham; and according to the line of Seth, as corrected by Bishop Cumberland, Thoth appears next, the son of Misraem. He is therefore the *grandson* of Ham, the son of Noah! From this apparently trivial circumstance I deduce what appear to me important reasonings.

First, if this Egyptian Thoth, the Phoenician Taautus, be the *grandson* of Ham, he must have known that which God communicated to Adam,\* and which Noah received from the tradition of the first created man.†—Secondly, it is a matter of fact, as I have said, that even to us has come down the almost supernatural ideas of the superlative knowledge of this extraordinary character. Proclus and Iamblicus inform us, that he “invented letters, and inscribed pillars in the remotest periods of Egyptian chronology; that he taught religion, astronomy, geometry, and physic, and that the first Æsculapius was his disciple; that his books were carried in annual sacred procession.”—Thirdly, whence could the idea of this super-human accumulation of discovery and science in one personage, arise? If from the traditions of

\* This might well be, for Adam was cotemporary with Methusalem, and Methusalem with Noah.

† The pillars of Thoth were erected to Ham by this grandson, containing symbols of the knowledge which Thoth derived from Ham.

Noah, it is plain there must have been a knowledge that the great deliverer from death was to be born, and that man was restored to immortality. Was this grandson of Ham the individual originator of these truths, or did he disseminate, as the most active human instrument, the knowledge acquired in the former world, when Enoch walked with God? This would account, and I think this only, for so entire a knowledge of astronomy, in an age so near the flood, but also for what the sages of Greece have exhibited in their works, as professedly derived from Egypt, and also for the deification of this great propounder of human and divine knowledge.

Fourthly, did the Egyptians, in the earlier ages, worship one Eternal Being, the Lord and Father of all? That they did is undoubted; and that (if we may judge by the works which echo the great truths learned in Egypt) a son of God was darkly adumbrated, as proceeding from this great Eternal; and also a kind of divine triad in the unity of that godhead, as to this day appears in almost every nation of the east.

The great public promulgator of this awful truth, derived from tradition, was the Μεγιστος and Βελτιστος Ἐρμην—Hermes the greatest and the best. So far may severe truth be founded on the strictest reasoning. Allegory and imagination succeed. 1st, The grandson of Ham appears as the great and good Hermes: 2d, Hermes as the messenger between God

and man ; then succeed his wand, his wings, the idea of his flying from heaven to earth, and from earth to heaven ; and thus the commemorative pillars, or solitary stone, appear metamorphosed into the airy the beautiful Mercury, who

Temperat astra galero.

It is true that the attributes of the Roman Mercury would have been unknown to the Britons previously to the arrival of the Romans in Britain. But granting that Mercury, with his Roman attributes, was unknown to the Britons, yet, from the Phoenicians navigating by the stars, their Thoth, or Taaatus, or Taut, was *not* ; for the knowledge of this the chief Celtic deity, Mercury's prototype, was derived from Phoenicia, and the transition from Egypt to Phoenicia, and to Britain, I have pointed out.

But what is the similitude between Thoth, the god Taaatus of Phoenicia, and the winged Mercury of the Romans ? His wings, I have observed, were added, in consequence of his knowledge of astronomy, and, as might be supposed, unfolding the heavens. But why is the form of a serpent represented in his temple ? Because the Great Eternal is described in that form in Egypt, the country of Mercury, and he himself was the great unfolder of this truth. Whence arise his wings ? Because, besides the knowledge of astronomy, the spread wings of inspiration appear over the globe, which Cneph surrounds as the great Spirit. Why is the mound connected with the temple ? Be-

cause, as Cæsar says, there were “plurima simulacra,” and the stones of the temple marking the months and days of the year, which he divided, the first rude aboriginal symbol, a stone, would be placed on an elevation, which formed part of his temple, he being the director of roads, as well as the symbol of heavenly knowledge. It is true, the airy and winged Mercury, with his serpent rod, descending from heaven, is a Grecian as well as a Roman image; but even this, as I shall prove by an authentic Egyptian representation, was derived from Egypt.

As to the sacred serpent, most readers are aware that the serpent, through all antiquity, was connected with restoration and immortality. Aesculapius, as the restorer of health, has a staff, with a *serpent* entwined. Now the first Aesculapius was an Egyptian, and a contemporary, it is said, with the first Hermes or Thoth, who wrote also on the same art. The serpent of the temple at Abury represented eternity and restoration to life, as taught by Teutates or Thoth. But I must dwell more particularly on this point. One of the inner circles of the temple at Abury consists of twelve stones for the months, and the other of thirty stones for the

\* It is a most remarkable circumstance, that in public thanks to my friend Macdonald Kinnier, the resident of Persia, from the Emperor, the year is called “the fortunate year of the SNAKE!”

days of the month. The FIRST MONTH, as Cicero informs us, was named THOTH! And what do we find in Herodotus? That in Egypt EVERY MONTH and EVERY DAY was sacred.—Book 1st, sect. 82.

That the idea of immortality was derived from Egypt, we are also expressly told by Herodotus, Book ii. 123.—Πρωτοὶ δὲ καὶ τούδε τον λόγον Αιγυπτίοις εἰσὶ οἱ εἰπούτες αἱσθέσκουν ψυχὴν αθανάτος εἵτε and hence the derivation of Druidical ideas of immortality is likewise obvious.

Nor let it be forgotten, when we speak of the twelve months of the year, that from the same authority we learn that the Egyptians were the first of all nations who so divided the year. The passage in Herodotus is remarkable: Πρωτοὶ αὐθέσκουν απαντῶν εὑρεεῖν τον εὐιαυτον, διωδεκα μερεα διαμενοι των ὥρεων ες αυτον and each month into thirty days; and Herodotus (*Euterpi*, 4,) says expressly, they were the first of all nations who made this division, and they made this division from the knowledge of the stars.

When Herodotus says that according to the twelve months there were twelve deities, he seems to me evidently to allude to the signs of the zodiac; and, by comparing history with history, we find Hermes or Thoth the inventor of the zodiac.

It is not less remarkable that Herodotus, speaking of this fact, calls the year “the circle” of the seasons, κύκλος των ᾥρεων.

As to the rod and wings of Mercury,\* there is the curious circumstance mentioned by Clemens Alexandrinus, that, at the annual procession in honour of Thoth, or the Egyptian Hermes, his forty-two books were borne in solemn procession, and that the bearer had a *feather* in his cap ; and posts, afterwards established, used this *symbol* as a sign of expedition. The wand is his ensign as caduceator or messenger of peace.

Of course, in writing on a subject so very remote and obscure, and particularly when I confess my ignorance of ancient astronomical constructions, I offer my ideas with diffidence ; but one circumstance, confirmative of the serpent-entwined caduceus of Hermes, is found in the zodiac of Esne in Egypt. Upon the antiquity of the zodiac at Dendera there are many doubts, but none of the great antiquity of the zodiac of Esne, which, probably, may be considered the oldest zodiac in the world.† Now it is admitted that the Thoth so often

\* The Hermanubis, in Maurice, has wings on his feet.

† Upon the great question from whence the civilization of mankind first proceeded I do not decide ; but it is clear to me that such fruits of intelligence as Egypt has exhibited are not to be found in any other country on the globe. This may be accounted for by the well-known fact of

" curis acuens mortalia corda."

The climate and country of the descendants of Shem, induced that inactivity which distinguishes the natives to this day. The inhabitants of Upper Egypt, as soon as they descended from their granite mountains, spread on all sides their monuments

spoken of invented the zodiac.\* Here is the zodiac, the first and most ancient in the world, in this very Egypt, the country of this first astronomer after the

of awakened energies, like the lotus springing after the inundation.

If India might claim priority in the first settlement of man after the flood, it was in Egypt that MIND first awoke.

Some contest has arisen respecting the priority of the zodiacs of India and Egypt. For this reason, besides what I think may be proved, my opinion is confirmed, by many corroboratory circumstances, that the first zodiac was that of Egypt, of the first, and if I am right in my conjecture, the only Hermes, the grandson of Ham.

\* That Job had heard of and spoke of these signs as they stood arranged, is undoubted; and it is far more likely that he should have derived this knowledge from a country so near and so eminent, rather than from a country so distant as India.

Respecting the appropriateness of the signs, it has been conceived by some writers that their origin can scarcely be thought Egyptian, when Aquarius, the sign of waters, appears in that very month when all Egypt is gay with new-born flowers and herbage. But in my opinion the sign represents just the contrary; it represents Canopus, when the urn of waters is emptied, and the next sign, Pisces, is that of the fishes retiring to the sea; and in the oldest zodiac, that of Esne, Canopus is represented as pouring the urn on a fish at his feet, which now, as it should appear by the representation, have left the land waters and is retiring to the deep. Again, it has been said, Virgo appears with a spike of corn in her hand after Leo, at a time when the land is under water; but the sign of fertility in the hand of Isis may be to show that this is owing to the Lion, and therefore Virgo is placed next to him. The two signs, that of *cause and effect*, are symbolised through Egypt by the sphynxes, which are always turned, as it were gazing, towards

flood; in this zodiac the precession of the equinoxes, and the signs of the summer solstice, prove at all events its high antiquity. But allowing its antiquity as great as we may fairly give it, it comes within the period of the existence of the first Thoth ; and, more singular still, when considered in connection with the caduceus,\* the serpent is represented, in this ancient zodiac, exactly as represented on the wand of Hermes, with the three folds. The three openings of the folds are exactly so represented in four places of this zodiac, and in one place two heads of the serpent appear united to the same body, with the same three openings in the folds, of precisely the same proportions, and with two wings.

Upon the whole, then, we see the reason why Mer-

the Nile. Or Virgo may be considered as a type of the Egyptian maids, who bring flowers to this day when the banks of the Nile, at its height, are cut, in August, to distribute, amidst general rejoicing, the fecundating waters.

Scorpio is Typhon, and Typhon appears in the Egyptian zodiac when the whole land is under water, and he is, as it were, contending for the dominion ; but in Sagittarius the Sun, with his arrows, appears as conquering, holding out his dart as having dissipated into the deep his enemy. Capricorn is the goat and fish, the horns of the goat rising as the waters retire. In the zodiac of Dendera, Anubis appears, assisting and drawing up the goat with a line, having awakened him with a systrum. Taurus is universally the sun in his rising strength ; Leo proclaims his absolute dominion.

\* The exact caduceus is found in the Mithraic monuments as given by Hyde.

cury was the chief of the Celtic deities, because they derived their knowledge of him from the Phœnicians ; because he was the guide of wandering mariners ; because he was the patron of commerce ; because he divided the year ; because he taught the doctrine of immortality in the first inscribed pillars of his native land, and the knowledge of that one great God whom the Druids worshipped.

The Druids, as Cæsar informs us, had, like the Egyptians, their sacred language, and Greek was the language of the sacred knowledge, one proof that they could not be ignorant of the *Grecian* attributes of this deity. I have never read Cook on Abury, but his idea that Abury represented the ancient shadow of the divinity, these remarks will confirm. It was circular to represent the circle of Gneph ; it was in the form of a serpent as connected with immortality ; it included the circle of months as Thoth or the Celtic Teut so divided them, and the circle of the days of the month because Thoth so divided them. I shall show this more particularly in the next chapter.

CHAP. IV.

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Representations on Egyptian Temples, in the same form as the Temple at Abury—General Character of Abury.

In one of the oldest Egyptian temples Savary observed four *concentric circles* in a square. That this temple had some affinity with such a temple as that at Abury, seems clear from two of the circles at Abury being divided into *twelve* equal parts, containing *twelve animals* and twelve human figures.

This is decidedly the zodiac, and the coincidence is most extraordinary; a circumstance related by Savary seems also evidently to have originated in the ancient traditions of the holy serpent: "At Echmimum," he says, "a *miraculous serpent* was kept, &c. which serpent he affirmed was **IMMORTAL**, and could CURE every disease."—Savary's Travels.

Let us now turn to Bruce.

The mound at Marden, that at Marlborough, and the one at Silbury, *make a triangle*; will it not be thought an extraordinary coincidence that Bruce, on his first view of the pyramids, makes this observation: "As near as it was possible to judge by sight,

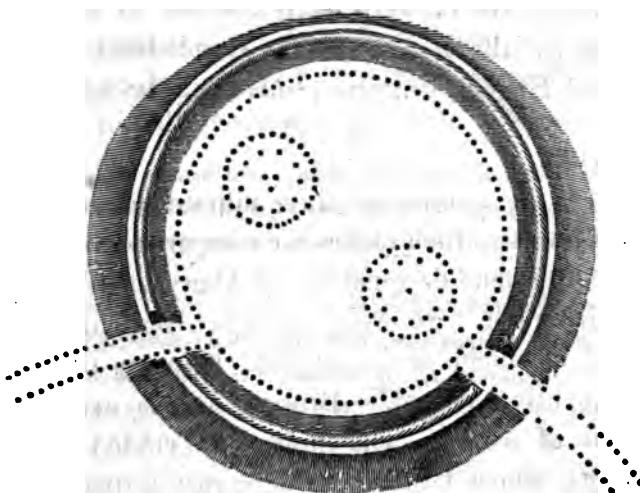
Metrohenny, Giza, and the centre of the three pyramids, made an isosceles TRIANGLE, or NEARLY so."—Bruce's Travels. I have before observed that the base of Abury is precisely that of the great pyramid.

It is the number of these minute and accidental agreements, which makes the comparison respecting the origin and designation of Abury more decisive. "The globe with wings, and two serpents, with a kind of shield or breast-plate between them, are frequently repeated."—Bruce. This is exactly the form of Abury. The globe, (the circle,) the two wings, which Bruce considers two serpents,\* and the round shield in the middle.

Let the reader now cast his eye over the two circles inclosed in the larger circle, as represented by the stones at Abury.†

\* All traces of the extremities of the serpent are now obliterated, but I am inclined to think the stones represented the form of the *two serpents*, as on all the ancient Egyptian monuments and on Mercury's wand :—"Pinge *duas* angues, sacer est locus."—Juvenal.

† The imagery of the circle is used by Isaiah to express the great one God: "it is He that sitteth on the circle of the earth;" Isaiah, c. 40; and it is most remarkable that in the verse previous the prophet has spoken of what was delivered by them in the first generations of the world. "Have ye not known? have ye not HEARD? have ye not understood from the foundations of the earth?—it is he that sitteth on the CIRCLE of the earth," &c. And in perfect consonance with the earliest creed of man, he says, v. 25, "to whom then will ye liken me, or shall I be equal? saith the Mighty One."



The wings in the Egyptian temples answer to the very words of scripture, "hide me under the shadow of thy wings."

In the 13th chap. of the Wisdom of Solomon, this very Thot, either as the primitive stone or carved out of wood, as we see it described in Pausanias, seems to be alluded to: "But miserable are they, and in dead things is their hope, who call them gods which are the works of men's hands, &c. and resemblances of beasts, (evidently allusive to Egypt; and what follows?) a STONE, good for nothing, the work of an ANCIENT hand." The whole chapter is a fine comment on idolatry. That Hermes, in his very character as the god of the merchants, is here designated, must be obvious from the 19th verse of the same chapter: "For a *good journey* he asketh of that which cannot set a foot forward; and for *gaining and getting*, &c. asketh ability to do of *him* that is most unable to do any thing!"

One remark I think it of great importance that the reader should keep in mind. It appears from the aboriginal and uncorrupted doctrines of Thoth, that one infinite eternal superintending deity pervaded the universe. In connection with this

Remark, the outward circle consists of just 100 stones, by the last accurate examination of sir Richard Hoare's surveyor ; there can be no doubt

ineffable Eternal, two other deities are worshipped, through the east, typifying simply the THREE POWERFUL ONES, that is, more definitively, Power, Wisdom, and Goodness. Into these attributes the primitive religion of the Brachmans, the Magi, the Egyptians, and the Druids, may be resolved. How far this combination, so universal, may have been derived from patriarchal traditions, might become a serious and important question ; but the Druids taught that there was only ONE GREAT GOD over all, and, as Cæsar expressly states the Celts worshipped five deities, and Mercury the chief, I think the apparent discrepancy may be easily reconciled.

Let us advert to the expression of Cæsar : " OMNIS GALLIA est dedita superstitionibus ;" ALL GAUL, in its extensive popular sense, is given to superstition. Then he enumerates the several deities worshipped " omni Galliâ ;" but it is evidently implied by the words " omnis Galliâ," that, as among the Egyptians there was one secret religion, made known only under the most fearful sanctions to the initiated, which secret religion a particular order professed and taught, so among the Druids one only awful mystery was the object of their ceremonies, whilst the Celts in general, " omni Gallia," had the gods of thunder, of light, of battle, besides their great Tute, the maximus Mercurius. The Eleusinian mysteries, as the secret mysteries from whence they sprung, darkly pointed out one Almighty and the immortality of man. These were taught as the secret doctrines of the Druids. I might add, quoting a quotation in Sandys, from an author of whom I know nothing :

" Plato, Persephone, Ceres, et Venus alma, et Amores,  
Tritones, Nereus, Thetis, Neptunus, et IPSE  
MERCURIUS, Juno, Vulcanus, Jupiter, et Pan,  
Diana, et Phœbus Jaculator, sunt DEUS UNUS.

of this, for the cavity where every stone stood is visible. It will be observed that the two inward circles have each a circle again inclosed, and there were, in the centre of the northern circle three **LARGER** stones: the southern circle, inclosed in the same larger circle, contains the same number of stones as the northern circle,—that is, 30 outward circle, 12 inner; but this contains in the centre only **ONE LARGE** stone, twenty feet high.

That we may see the whole at one view, I subjoin the numbers as laid down by sir Richard Hoare.

|                       |   |   |      |
|-----------------------|---|---|------|
| Great outward circle  | . | . | 100* |
| Northern circle       | . | . | 30   |
| Inner circle of ditto | . | . | 12   |
| Centre                | . | . | 3    |
| Southern circle       | . | . | 30   |
| Inner circle of ditto | . | . | 12   |
| Centre                | . | . | 1    |

One stone stood by itself, out of the southern circle, and nearer the larger circle. This had a perforation through it, supposed to be used when the victim was tied to it for sacrifice.

We will now turn from Egyptian authorities to Celtic. Mr. Davies informs us that “ the Druids divided the whole of existence into *three* circles : 1. *Cylch y Cengant*—the **CIRCLE** of space, which God alone can pervade. 2. *Cylch yr Abred*—the

\* The infinite series is summed up by hundreds—hundreds, thousands, millions, &c.

CIRCLE of courses ;” evidently, as I should interpret it, the CIRCLE of the course of time, and in corroboration of this we have remarked, the stones are twelve—months ; days of each month—thirty.

So far the Celtic and Egyptian authorities agree ; but remark, reader, in Davies’s account of the circles, nothing is said of the numbers composing those circles, but only of the circles themselves, and when the number of stones at Abury composing these *three circles* are regarded, the conclusion I shall deduce will appear so obvious, that it is extraordinary to me that it should not have been remarked before.

But now let us see the Celtic explanation of the *third circle* ; that is, one of the two inner circles inclosed in the larger. This circle is called the circle of HAPPINESS, to be ultimately attained. Of this, as applied to the stone circles of Abury, I can say nothing ; but it appears to me, looking at the precise number of these stones, natural to conclude that they stand the great emblems of what? TIME and ETERNITY : that the twelve stones are the zodiacal signs of the Egyptian Hermes, the Celtic Teuth, the aboriginal Thoth. The days, without reckoning those intercalated, are 30 for each month ; and, whatever may be thought of the circle of happiness, the others seem to explain themselves.

But I have further to remark, in the middle of one circle at Abury stand THREE STONES ; what are

these? the three mighty ones—the Cabiri—unde Abiri. What is the great solitary stone in the centre, called by Stukeley the obelisk, and which was higher than all the others? the Celtic Taute, constantly connected with the upright obeliscal stone; and now let us take up Herodotus, and observe what he says of the Cabiri. There were the *three powerful ones*, and the *fourth* was who? Casmillus: and we know that Casmillus was Mercury. Baillie says the Egyptians did not admit the *intercalated* days into the circle of their year, though it is evident, from sir Isaac Newton, that they both discovered and noted the *five days* necessary to make the solar year; and the “*golden circle*” on the tomb of Ozymandias is decisive of this wonderful fact.

Now the reader will observe *out* of the inner circle a stone standing *by itself*. Let us join this with the other three and one, and it will make the *intercalated* days, the exact number of days to make up the solar year, which all must admit Thoth discovered: as if the great designer had said, “What shall we do with the five odd days of the year? here are THREE for the powerful ones, one for Hermes, and the other stands by itself!”

Now, again I request the reader's particular attention. Thoth was the beneficent deity, Typhon the evil deity of the Egyptians. In Egypt the intercalated days were called after the names of

Netthe, Isis, Osiris, the THREE POWERFUL, Thoth the beneficent, and Typhon, the evil principle. The three mighty deities are in ONE CIRCLE, that of the lower regions, answering to Pluto, Proserpine, and Ceres; Taute, the god of beneficence, stands alone in the other circle; and what is that *one* stone, out of the inner circle, to which the victims for slaughter, according to Stukeley, were bound. Whom does that stone represent? Typhon, or the evil one, *apart*, and destined to the office of slaughter. This coincidence appears to me most remarkable.

Stukeley did not think of the name and origin of this temple, as dedicated to Teut, the Mercury of the Britons; but he discovered, in part, the form of the great serpent, and quoted the remarkable passage from Pausanias, Κατα την εις Γλισαντα, &c.; “whoever goes from Thebes to Glisas will see a GREAT CIRCLE of stones, which is called the head of the THEBAN serpent.”

We have shown the numbers of these stones; and respecting the stones which represent the odd days to make up the solar year, let us appeal to Sir Isaac Newton.

“At length the EGYPTIANS, for the sake of navigation, applied themselves to observe the stars, and by their heliacal rising and setting found the true solar year to be *five days longer* than the calendar year, and therefore added *five days* to the twelve calendar months, that is, of thirty days.”

This curious circumstance proves two things—the substance of Egyptian knowledge, and the wonderful coincidence of the numbers in the temple at Abury, twelve—thirty—and *five odd* stones to make the solar year. And can any one doubt, after this, that it was the temple to Thoth, the Celtic Teut? Here are the thirty days, which, reckoning thirty to each month, and twelve months, make up 360, the days of the year; and here are the exact number of intercalated days, 365, the three in one circle—the one in the middle, and the one apart, and these most wonderfully agree with the Egyptian system, of which this THOTH, this TEUT of the Celts, this Mercury of Cæsar, was the author.

From what has been observed, I should thus designate the intent and character of the whole work at Abury. The vast pile, in the first place, I consider as sacred to that great instructor, symbolised and worshipped in Egypt, who unfolded the heavens, and brought intelligence of one infinite god, and of eternal life to man; which knowledge, in remote ages, was communicated to the Celtic Druids by the Phoenicians. The inner circles represent, severally, the months, the year, the days, and the hours, included in the great circle of eternity, representing the god over the heavens, stretching on each side in the form of the “serpent,” the well known emblem, both of the course of the stars and of restoration and immortality; whilst,

if we admit the single stone within one of the circles as the gnomon of a vast dial, according to Maurice, the shadow of passing life is still more obvious. Exactly in the middle, and upon a line with the two extremities of the serpent's body, and opposite the great circle, in front, stood, according to my conjecture, whether right or wrong, the simulacrum, such as those of which Caesar speaks—the *simulacrum* of that sublime Teacher who will appear hereafter as the awakener and restorer of the dead, now sleeping, each in his silent grassy heap, at his feet ; whilst he, pointing to the tracks over the waste and wildering downs, stands thus to be considered also as the guide of the darkling travellers along the ways of life, and the AWAKENER and RESTORER of the dead, when the various ways of that life shall end in the forgotten dust of the barrow or the tomb.

Such is the moral lesson taught by this mysterious monument, the dark adumbration of the only hope of the Celtic Briton, who, before the light of revelation or civilization dawned, traversed these solitary plains.

The Phoenicians brought the knowledge of this personage to Britain ; this personage, as described by the Phoenicians, was the great instructor ; the greatest instructor became the greatest deity, and the temple at Abury records the truth respecting the sole Deity which he taught. On the mound in front stood the image or simulacrum of the great

deified teacher of this truth ; and this most magnificent Celtic temple stood as emblematical of the One God, having in front the image of him who was the greatest of the subordinate popular Celtic deities, who instructed the Phoenicians in the knowledge of this one God, and which they, with all the mysterious discipline of Druidism, taught to the British Celts ; and that Silbury-hill was the mound of Mercury ; and Abury the greatest Celtic temple, sacred to him, and emblematical both of the knowledge he taught and the God he revealed.

## CHAP. V.

**Druids and Bards—On the Theban and Celtic Harps—City of Bards—Ancient Salisbury.**

THE reader who has attentively read and reflected on what has been brought together, as well as on the whole of the preceding remarks, may probably say, “ we can easily trace the general connection of Egypt and Greece, and perceive how the beautiful forms of the mythology of Greece, as displayed in the ancient Etruscan vases, grew out of the dark and solemn superstitions of Egypt, and also the connection between the secret mysteries of Ceres at Eleusis and the hieroglyphics under which the Egyptian priests, in the darkness of their gigantic temples, veiled their mysterious doctrines of an eternal infinite God and the immortality of the soul ; we can trace in what manner this doctrine passed into Greece and pervaded distant countries ; but what analogy is there, or what distant resemblance can be found in other points between the Celts, their buildings, their burial places, and those of the Egyptians ? ” None ! my object only has been to show in what manner the reverence for one

name, the revealer of the one great God, the object of Celtic and Druidical worship originated; that the sacred stones, consecrated to Druidical worship, grew out of the aboriginal obeliscal stone, sacred to the great archetype of Mercury in Egypt, connected with the doctrines which he derived from sacred tradition. He might be supposed the most active human means of delivering to the survivors of the world in the earliest ages after the deluge, this sacred tradition, being, in his human character, Thoth, the GRANDSON of Ham.

The nature and character and origin of the whole complex machinery of Druidical worship is a very different thing, and requires a separate consideration, but their secret worship of one great god is undoubted, and equally undoubted is the fact, that they taught the IMMORTALITY OF MAN. From whence those doctrines were derived I have endeavoured to trace.

As I trace to the sacred stone of the *Thrice-great Hermes* of Egypt the sacred Druidical stones, so, also to Egypt it seems to me we may trace the songs of the Celtic bards; and the very form, as exhibited to this day in Wales, of the original Celtic harp.\*

Such as the harp is represented in the caves of Thebes, such a harp universal tradition gives to the

\* As also the songs of the scalds, the Teutones, or worshippers of Teut, in the north, before they also were scattered by the invaders from the shores of the Euxine.

Celts, and to these only of all nations; \* such it now appears and has appeared for centuries among the mountains of Wales and Ireland, where the descendants of the Druidical bards waked their mournful minstrelsy,

On many a hoary precipice  
That shades Ierne's dark abyss,  
On many a sunless solitude  
Of Radnor's inmost mountains rude.

I am persuaded that this instrument never could have received any thing like its perfection of form, this form associated with the ideas of Druidical solemnities as we universally find it, without an origin far remote, and from one common source. This idea is, as far as I know, entirely new, but it is interesting. I trace the origin of the harp of the Druidical bards to the same source as the great Teut, and the reader has only to compare the forms copied from the ancient caverns of Thebes by Denon and Bruce. This circumstance will be found more remarkable when it is considered that, with all the refinements of Greece and her beautiful forms, and their *nine muses* each personified, and Apollo himself at their head, no such instruments is found, none of the kind—none so complete, in form and character, as the Egyptian and Celtic harp. Of the music of this harp we have specimens

\* The Phœnician harps, probably like those of Egypt, are spoken of in Ezekiel, chap. xxvi. "The sound of the harp shall be no more heard."

to this day ; for who can close his ears to the melodious but melancholy tones of the harp of Ossian ?

I by no means venture to say that the poems of Ossian are original, but that much is original I am convinced ; for I do not believe that any Macpherson could originate such a series of consistent objects combined with such peculiar and affecting imagery, any more than I think the naked islanders of Britain could originate the discipline of the Druids.

I think I can see the beginnings and endings of many clumsy interweavings, which have injured the character and impeached the truth of those fragments. But that much is truly Celtic I believe, and I do not fear to say, in youth and age, and I have a far greater poet and scholar (Gray), on my side, that to me, with those abatements, these poems are most affecting. The sweet tone of melancholy interest which occasionally pervades them, far from its being contrary to the Celtic character, and brought as a proof of imposture, might readily be accounted for from the traditional recollections of the Druids' dispersion, scattered, and far from the first sacred scenes of their ancestral residence.

" A tale of the times of old : the deeds of days of other years. The murmur of thy streams, oh Lora, brings back the memory of the past :

\* Plutarch informs us that, according to the Celts, the souls of the mighty, on leaving the body, rode on the winds and tempests. What an unexpected corroboration of the souls of the heroes on the clouds in Ossian ?

"Dost thou not behold a rock with its head of heath? there the flower of the mountain grows, the thistle is there alone. Two STONES, half sunk in the ground, show their heads of moss. The deer of the mountain avoids the place, for he beholds the grey ghost that guards it, for the MIGHTY lie in the narrow place of the rock."—CARTHON.

I quote this passage without Macphersonisms, as I have often repeated it to myself, when passing by the various heaps where the mighty lie amidst our solitary Downs.

Tacitus (I speak with hesitation), in his *Germany*, has not observed the distinction so accurately as Cæsar has between the Celts and Germans (*Bell-gæ*); but it is singular that he uses not only the words *Tuitos*, but, when speaking of the songs, he calls them, after the very Celtic word, *BARDITUS*.

The Celtic bard and the Celtic harp, according to these ideas, never were and never could be the offspring of the uninstructed and rude aboriginal inhabitants of this island. The Phœnicians from Tyre, and subsequently from Carthage or Cadiz, as they were the first visitors were the great instructors in Druidical discipline and solemnities, making these rites the more impressive from a mixture of oriental pomp, on the imagination and hearts of those who flocked round "the strangers of the distant land." And the harp of the bards was the harp, struck in a strange land, such as it appears in the caverns of Thebes; as to Thebes we have referred the origin of the doctrine of the Druids.

The singular circumstance of an arrow with the

*flint head* found in the grave of a Celtic chieftain with a brass instrument of elaborate workmanship, shows, more than a thousand volumes on the subject, the destitution of knowledge and art in the native, and his regard for the strangers of the distant land, when he had this precious record of their friendship buried with him; and it shows no less the civilization of the stranger; for I hold it to be utterly incredible that the instrument of brass could be manufactured by him who had not knowledge to discover or skill to form his arrow's point out of other materials than a flint of the Downs.

This singular discovery was made, during a thunder storm, near Woodyeat's Inn, in Dorsetshire, on the Downs, close to the Roman road, and in the immediate vicinity of the vast woody tract of Cranborne Chase.

But in speaking of the Celtic harp, let me revert again to that most extraordinary passage in Diodorus, respecting the "round temple of Apollo," in an island, not less than Sicily, "among the hyperbo-reans," opposite "Celtica (the country of the Gauls)."

"In this island there is a magnificent grove." *Tεμένος*, according to its aboriginal sense, means what is set apart as sacred, generally the *wooded precincts*, as wood was round ancient temples, which is exactly the case here; for Clarendon forest is not distant more than a few miles.

Diodorus adds, there is "a remarkable temple of a round form."

How could a Grecian have more appropriately described Stonehenge, to whom it must have appeared so "remarkable," as differing from every temple with which he was acquainted. He adds,

"There is also a *city* sacred to the *same god*."

We have found the Hyperborean "ISLAND,"—the "remarkable ROUND TEMPLE to Apollo" in that island,—the sacred precincts,—but where is the city of the "HARPERS" of Apollo, without which the similitude would be incomplete? Now what is the very name of Salisbury? Solis-bury, as we have before observed. So a round hill near Bath (*Aqua Solis*) is still called "LITTLE SALISBURY." On this hill of the harpers of Apollo, the first church, as usual, rose where stood some altar or sacred structure to this god.

And what does Diodorus say further? "Most of the inhabitants were *harpers*, who continually play upon their harp in the temple, and sing hymns to the god."

Here is the grove, the forest, the sacred city, the very name of that city preserved, and the *bards*.

Thus then we come into contact with the bards and the very Celtic harp, probably such as it is now in Wales, so different from the Grecian *tessudo*, and having its exact counterpart, and the very dress of the old Celtic bard, where? in the caverns of Thebes, the sacred country of the aboriginal Mercury, from whence, with other knowledge, the Celtic harp.

Let us then turn to “the city” near the “round temple and woody precincts.”\* This is a city sacred to the same god. What god? The Sun! The temple, the city, and grove of Apollo are thus connected.

Now, without any reference to the opinion I am about to give for the first time, I have stated that Sul, Sil, Sal, are derived from the sun. Hence many hills through the kingdom are to this day called, without any city, Salisbury; Sulisbury ab origine, unde Solisbury, unde Solsbury. I have before stated the derivation without an idea of the singular explanation, which has been or can be given of this passage, and which, considering the connection with Stonehenge, makes the application more singular and conclusive. I must beg to say, at the same time, that I never admit bare etymology as conclusive unless corroborated with other circumstances, but I think altogether this derivation will appear satisfactory.

But then we may say, unde Sorbiodunum and Sarisburiensis? To which I answer, that Salisbury was the first name, because this singular hill, amid the Downs, standing isolated, almost in the clouds, was exactly the spot where the Harpers of Apollo would say, “here let us sing to the ascending Lord of Day;” and it was never denied that almost all the ecclesiastical structures of the earliest Christian worship were built on those sites before consecrated to Pagan worship.

\* *Tεμένος* is derived from *Tεμνω*, to cut off, or set apart.

But whence are the names Sarisburiensis, Sarum, derived? This city was first called from the Celtic Sur; then Solisbury from the original name; then urbs Cæsaris, or urbs Cæsarum; and what is Saris, or Sarum, but from Cæsaris, Cæsarum, Saris and Sarum being the termination of Cæsar. Sorbi-dunum may be composed of Orbis and Dunum. This is conjecture, but here is "THE CITY OF THE SUN, the woody and hallowed ground, the ROUND temple, and the sacred HILL AND CITY OF THE BARDS! The whole of this most marvellously agrees with Herodotus, who lived almost five hundred years before the Christian era, and from whom Diodorus gives the description.\*

As to the peculiar form of the Celtic harp, and its counterpart in the caverns of Thebes, we have nothing of the kind in any part of the world.

The common Grecian harp had *six* strings. The harp of *ten* strings is spoken of in the Psalms as if such a compass was most extraordinary; but one of the Egyptian harps in the caverns of Thebes has *thirteen*, the other *eighteen* strings. I have now to

\* Since this was printed, I have met with an ingenious and unexpected corroboration. Diodorus in the same passage calls the bards of the city SARONIDES, from whence the writer of "Conjectures on Stonehenge," derives Sarum from SARON, the city of the sun, or a hill. As to Cæsaris and Cæsarum, Saris and Sarum being the terminations, the case is most common. Emerita in Spain is called, *hodie*, Merida; Cæsar-Augusta, Sarragosta!

remark that the division of the monochord into its common intervals is a work of refinement.

The reader, who perhaps knows the common scale by rote, will think there is nothing extraordinary in eight consecutive notes. Yes, there is. Where is the difficulty? it is this: as the eight notes are now universally given, in what is called the diatonic scale, he will find the fourth a half tone; 1. 2. 3. 4. 5. 6. <sup>\*</sup>7. 8.; the 7th is half a note from the 8th, and the 4th half a note from the 3d.

Now all rude nations are puzzled when they come to the 4th and 7th tones; and indeed the reason is obvious, for the 4th and 7th cannot be made on the trumpet; the fourth note, as blown on a trumpet, will consist of a whole tone, that is, be too sharp for the scale, and the scale so divided would bring it into execrable discord.

The oldest Scotch tunes, such as "Tweed-side" as first composed, (and it is a peculiarity of those Scotch tunes, which are really so,) omit the 4th and 7th generally, and hence the well known idea that the black notes of a piano of themselves produce a kind of Scotch tune.

I was never so sensible of this circumstance, which perhaps it will require a musical reader to understand, as on examining a vast number of instruments, at the Duke of Somerset's, which were brought from Java by the late lamented Sir Thomas Raffles. These were sets of cylinders of some resonant metal, struck with two pieces of wood, in the

form of our common staccado, only much larger. I examined ten or fifteen sets, I believe, and found in every one of them, without a single exception, that the fourth note and the seventh were entirely omitted.

As the doctrines of Plato were the echoes of the great knowledge of the Egyptians, so only does the Celtic harp, as it were, give the echo of the knowledge of music in Egypt. I adduce the fact as showing how comparatively greater the knowledge of music was in Egypt, when such a harp as now in use was found exactly represented on the walls of the tombs of the most ancient kings, and in the most ancient city of the world. When Bruce first gave this representation it was considered as the romance of a lying traveller. Denon has established the veracity of Bruce. There are two harps in the caverns of Thebes. One has thirteen strings, the other eighteen; the first being the octave with the third above; and the other, the octave, a sixth above. The scale of Pythagoras is evidently taken from this model exactly, as the doctrines of Plato echoed the sublime knowledge of Thoth.\*

\* Mr. Maculloch has corroborated my opinion respecting the old Scotch tunes. Scotch tunes in general are like Epsom butter made at Brentford. One of the most affecting and beautiful, under the popular name of Auld Robin Gray, with words most singularly and happily adapted to music, was composed by Mr. Leeves, late rector of Wrington in Somersetshire. I could never get a Scotchman to believe this. The reason why the words of Robin Gray are so well adapted to music, are,

*Harp in the Caverns of Thebes, from Bruce.*

The passage of the City of the Bards from Diodorus being in the reader's mind, let him turn to the bards themselves. "According to Meagant, a bard living in the seventh century, the bards had their hill of legislature, or SACRED MOUNT."—(Davies.) "A bard of the STEEP MOUNT will celebrate thee, even Cynddelw, the first object

that they contain not a single epithet except "auld." Epithets, generally painting to the eye, destroy the sentiment of the melody addressed to the ear. It is singular how little this is regarded, particularly by those, with one masterly exception, (Thomas Moore,) who write songs "*expressly*" for music!

in the GATE." The GATE must be the gate of the city; there is no other city on a steep mount; ergo, there is no other city of the steep mount, and near the great temple of Apollo; and that city, on that mound, was called originally Solsbury—Salisbury.

Respecting the Phœnicians being the founders of the Druidical discipline in Britain, one fact weighs with me more than a thousand arguments. I allude to the Tyrian coin on which appear the oak tree, the sacred fire, the *two stone* pillars of Hercules, Thoth; and the singular legend, Tyr: Col: (colony of Tyrians), and the still more remarkable words under the erect stones—Αμβροσίε Πέτρε; the anointed rocks. Let the reader remember the Monkish tradition of AMBROSIUS! the exact likeness of these pillars, on this coin, to the stones at Stonehenge, the Ambrosiæ Petræ; and if he does not think the origin of Ambrosebury, or Amesbury, was derived from the Ambrosiæ Petræ, or anointed stones of the Tyrian colonists, he will think the coincidence most remarkable.



## CHAP. VI.

## Concluding observations on the British Mercury.

We have thus traced Druidical moral doctrine, astronomy, knowledge of one God, and even the bards and their harps, to Egypt, if not to Thoth or Mercury. Let us now see what memorials we have of this great deity among the Celts themselves.

His name in Celtic was Du Taith, from whence Lucan calls him Teutates. According to my idea, Thoth, Taute, Toute, Tot, Tut, Tad,\* Ted, Tet, are all derived from the same Celtic root, and are, in names of places in England, indicative of some tumulus, or conical hill, dedicated to the great Celtic god Taute or Mercury, when there were, *ubique per Anglian, plurima simulacra*, according to the testimony of Cæsar.

From this name I should consider as deduced Tutbury, Totteridge, Tadcaster, Tetworth, &c. (Oxfordshire). The hills about Tetworth are all such as I should call Tautes, of the shape of those

\* "Our father" in Celtic is Tad.

in Dorsetshire called Toutes, or commonly Teuts, leading to the principal elevation, “on which” now stands West Wycomb church, (probably succeeding a sacred Celtic simulacrum). Tottenham, near London, is on a natural rise.\* Tottle, or Tuttle, or Tot-hill-fields, is a level; but we might conclude, as there were many hills similar to the Mercurii tumulus, Abury in Wiltshire, so, near a great city, the hill of Taute might be levelled, as Marden† was in Wiltshire a few years ago. Indeed Norden, the topographer of Westminster in the reign of Elizabeth, affords a singular corroboration of this: “Tootehill-streete, lying on the west part of this cytie, *taketh name of a hill near it*, which is called Toote-hill, in the great feyld near the street.” So the hill was existing in Norden’s time; and in Rocque’s map, 1746, a hill is shown in Tothill-fields, just at a bend in that very ancient causeway, the Horseferry-road.

From the circumstance of his simulacrum standing on hills, additional propriety is given to the epithet in Homer, Εὐσκοπός.‡

\* Totterdown is Taute-down—there is one near Abury, another near Uphill, and many through the kingdom.

† Marden, the hill of Mars in Wiltshire, near Tan-hill, the hill of Tanarus. When the great mound at Marden, a few years ago, was levelled, the Chapter of Winchester Cathedral, who are the lords of the manor, were written to, that their fiat might prevent the farmers from levelling it, but, though DRUIDS themselves, according to Mr. Higgins, they barbarously left it to its fate.

‡ See Nares’ Glossary, article *Tout*. It is derived, in my opinion, from the very circumstance of the hills called Touts

From the idea that a simulacrum, probably of stone originally, stood on the top of Silbury hill, I had it examined with this particular view, conceiving there would be a hole in the middle of the area, on the top of the hill where the stone or image stood. Exactly so it was found; the hole is three feet deep, and the diameter about nine; but it should at the same time be remarked, that about sixty years since the hill was dug through exactly in the middle, from the top to the bottom. This cavity would undoubtedly have remained, as, at the time, that which was thrown out would, in consequence of want of compression, be more than sufficient to fill up the chasm; for in the course of years a subsidence would take place; but I think the hole would not have been so marked and deep as it now appears, unless there had been some depression before the shaft was sunk; and, as a proof, Mr. Britton observes, without conjecturing any reason, that exactly such a *hole* was found on the

being *Eusekowos*, places of observation, commanding a great extent of country. See also Todd.

But it might be said none of these hills, with a stone on them, are called Toutes or Taute: how then gratified was I, before this page was printed off, to pass by on my road a lofty conical mound, more sublime but exactly of the shape of Silbury, with the simulacrum remaining on it! I instantly stopped the carriage, and inquired, "what is the name of that singular hill with the vast stone on it?" "CLEVE TOUT," (still called Teut), answered my fellow traveller.

top of Marden, the tumulus in the plain between Abury and Stonehenge.

In that scarce and curious book on the Druids, by Toland, the following passage, corroborative of the preceding observations may be adduced, and his authority is a great deal in this matter, (as it is despicable in others,) for he wrote with a knowledge of the Celtic language, and acquaintance with its vast and scattered monuments :—“ On the tops of the mountains, and other eminences in Ireland,” he says, “ in Wales, in Scotland, in the Scottish islands, and in the Isle of Man, &c. there are great heaps of stones, like the Mercurial heaps of the Greeks, (wherof when we treat of the Celtic Mercury in particular,) *there is a stone on the top.*

*'Ερμαῖα—Acervi Mercuriales.*

*Tous λιθούς τοὺς Ἐρμαῖους.*

“ But there are over and above the Carns, in the Highlands of Scotland, and the adjacent isles, numberless OBELISKS or STONES set on end. St. Patrick’s first church in Ireland was built where stood three of these vast stones, on Loch-Hacket ;\* the church being called Donach-Patric ; on the three stones he inscribed the name Jesus in Hebrew, Greek, Latin ; Jesus on the first ; Σωτηρ on the second ; Salvator on the third.” Toland. This circumstance is not

\* There was a drawing of the three Druidical stones in the Isle of Arran, Scotland, in the Exhibition of Water Colours in London, 1828.

only the strongest corroboration of what has been observed, but also of the Christians preferring for their churches the places previously consecrated to pagan idolatry.

But the following extract, compared with what has been before said, I think will be still more decisive of the nature of a temple to Teutates:—“East of Dram c’ rueg, in the isle of Arran, is a circular temple, whose area is above thirty paces over, and south of the same village is such another temple, in the interior of which there remains the altar.”—Toland.

“ In the island of Orkney there are likewise two temples, believed, from tradition, to be temples of the sun and moon.”\* It was semi-circular, that is branching from a circle like Abury, and I have no doubt was erected to Teutates, from the singular circumstance mentioned. “ They (the natives), says Toland, knew not what to make of *two green mounds* erected on the east and west end of it.”

If my foregoing reasonings are just, I think I know “ what to make of it;” it was semi-circular,

\* “ The Suevi worshipped Isis: ‘ Pars Suevorum et Isidi sacrificat.’—*Tacit. de Mor. Germ.* Schoepplin, in his *Alsatia Illustrata*, tom. I. p. 294, exhibits many remains of Egyptian superstition found among the Germans. They measured their time like the Jews: ‘ nec dierum numerum ut nos sed noctium computant; sic constituunt sic condicunt nocte ducere diem videtur.’ Cæsar says the same of the Gauls; and these point will of themselves speak of a close communication having existed with the Phœnician traders.”—Miles.

and at each end stood a simulacrum of the god to whom it was erected.

I have spoken of the antiquity of the pillars, stones, acervi, or heaps, dedicated to Mercury, called in England from the original name Tautes or Teuts. I have shown that the name and origin are from the Phœnicians, who navigated for commerce these distant seas, and that their “god, Taaautus,” so called by the Phœnician Sanchoniathon, was the Egyptian Thoth, the god from whose astronomical discoveries, and watching the polar star, they held their remote tract into the wild Atlantic.\* I have further shown that, as this god was also the patron of commerce, it is natural that they should instruct the Britons in his worship, and that, on account of the doctrines of immortality derived also from him, they raised their rude but august temples of stone to him as their chief deity. As director of roads, and the guide of travellers, his representation was either the rude stone, or, subsequently, the airy god, shaped in the Roman or Grecian form, † after the Romans possessed Britain. An elevation would and must be essential to such an image, and

\* So anxiously did the Phœnicians, or perhaps the Phœnician colony of Carthage, conceal the place to which they traded, that the only knowledge which transpired for a long time was that tin was procured from some unknown land in the Atlantic. Strabo informs us of the singular circumstance of their running their ships on shore when tracked.

† Images of the form have been *found*, which is the best answer to those who doubt the fact.

I have indeed pointed out just such a stone, and such a heap, called Agglestone—Agger-stone—in Dorsetshire, remaining to this day, as on the mound near Wells. The situation for such simulacrum would be generally in cross-roads, and Silbury and Marlborough mound are in the cross British track-ways, from north to south and east to west, over the Downs, from the great temple of Stonehenge to the Druid temple at Rollerich in Oxfordshire, and from the temple of Teutates at Stanton Drew in Somersetshire to the Thames. Here, in the midst of the ambages of the Downs, between the two forests of Pewsham and Savernake, on the top of Silbury, stood the simulacrum, according to the preceding ideas ; and here this greatest god of the Celts appeared, between his temple and the consecrated hill of Tanarus. Here the god appeared, with the character and the situation exactly as described by Theocritus :

Ἐρμεω ἀδόμενος δεινην οπιν εινοδιοιο,  
Τον γαρ φασι μεγιστον επουρανιων κεχολωσθαι,  
Ει κεν ὁδον ζαχρουσον ανηνηται τις ὁδιτην.

Idyll. xxv.

For much celestial HERMES I revere,  
Whose statues awful in each road appear.

POLWHELE.

But the question might be asked, if the Egyptians worshipped one god in the earliest and purest ages of their mysterious history, and the Celts learned their mythology from this source through the Phœnicians, how comes it that Cæsar distinctly enumerates among the Celts five gods ; namely, Mercury,

the first object of worship ; after him (*post hunc*) Apollo ; then Jupiter ; then Mars ; and, lastly, Minerva ?

The answer is very plain. The Egyptians soon identified their great unknown god\* with the sun ; the rest followed ; the moon became Isis ; then the deity most beneficent, Thoth, the dog-star : and this order was strictly that of the Phœnicians, Beel-samen, Astarte, while the fragment of Sanchonia-thon proves that the same Thoth, under the kindred name Taautus, was called the Phœnician god ; for the words of the Phœnician fragment are, “ our god, Taautus,” changed afterwards to Hermes.

The magnificent objects, the sun and moon and stars of heaven, having once presented themselves as objects of worship, other deities would follow : thus, as the thunder rolled and the lightning flashed, it could not be but that something more than mortal appeared to direct the storm ; when wars took place, the sanguinary god would have his altar ; and Minerva, as works of art by degrees arose, would have also her temple and statue. Cæsar spoke of the Celts and Belgi, as, upon inquiry at the time, and after having been in Britain, he understood they worshipped those deities, and this accounts for the great antiquity of Abury over Stonehenge. But still the *secret* worship was of one infinite God whose representation was the circle.

In Polwhele's History of Cornwall, vol. iii. p. 26,

\* Pausanias mentions the extraordinary circumstance that at Athens there was an altar inscribed to the “ unknown god.”

is a quotation singularly illustrative of the Celts deriving from the Phœnician and Egyptian mythology the circle and serpent, as symbolical of the god of the world :

“Zus hu asphira,” &c.

“In Welch, Sws, &c.

“Zws is a mighty sphere, producing a circle ; in it the earth revolves. The mighty sphere shows the course of the self-puissant one ; the nature of his inherent wisdom illuminates the seat of animation (the world) thence made prolific ; to make it ascend is the mighty breath of the self-puissant, which sets in motion the whole animated system.”

If in all Britain there is a hill which has the exact shape of a mountain tumulus, it is St. Michael’s Mount in Cornwall, so particularly connected with the Phœnician trade. May we not conceive the prototype of “the great vision of the guarded mount,” was the great simulacrum of Taute, Mercury, the Taute of the Phœnician navigators, the guardian god of the coast ?

Of this idea an extraordinary and unexpected corroboration occurs. William of Worcester has these remarkable words : “The second appearance of St. Michael was in the year of our Lord 710, on the TOMB of Cornwall, near the sea.” In another place, speaking of the “mountain TOMB,” Mr. Polwhele adds, “our mount appears to have been popularly denominated ‘THE TOMB,’ or ‘mountain tomb,’ by the Cornish, the mountain rising

up like a **VAST BARROW.**" It is in perfect consistency with my theory to observe, that upon such elevation, still called in many parts of England Toute, Teut-hills, stood the **SIMULACRUM** of Mercury, as on Silbury hill, which, though smaller, is exactly of the shape of St. Michael's Mount. I conceive that, after the Romans had possession of this island, those hills on the sea-coast received from the Romans the name of the hills or promontories of Mercury, in consequence of this god of commerce having conducted the Phœnicians safe to the land where they traded, and that Michael, (a pericolo maris,) in the earliest æra of Christianity, succeeded Mercury in his pre-eminence near the sea. But the most extraordinary corroboration of all the preceding remarks on the Teut or Taute of the Celts, I find in Mr. Davies : " Of these great astronomers the first named is **IDRIS** the **GIANT**, whose memory is perpetuated by one of the highest and most pointed mountains in North Wales, called **Cader Idris**, or the **Chair of Idris**. By the side of a lake, near the foot of the mountain, are **THREE GIGANTIC STONES**, called **Trigreinyn**, which the fable of the populace describes as three grains of sand, which the giant shook out of his shoe before he ascended the chair." " I rather think (says Mr. Davies) they derived their name from **Greian**, the sun. **Idris** in Greek implies an expert or skilful person—**Idresh** in Hebrew. **Hydres** has a similar meaning in Welch."

"Idris or Edris is well known to the Arabians. They regard him as the prophet Enoch (see note, Chap. II), and say that he was a *Sabean* (that is, a worshipper of the sun and moon, evidently showing his connection with Osiris and Isis), and FIRST WROTE WITH A PEN after Enos the son of Seth." Oriental Coll. vol. ii. p. 112, quoted from Celtic Researches.

To proceed with this unexpected and singular testimony, Mr. Davies, without having the most distant ideas of those views which I have endeavoured to develope, thus proceeds: "The Eastern Christians tell us that IDRIS was the same with HERMES or Mercury, the famous TRIS-MEGISTUS of the Egyptians!"

It is most singular that many of the highest promontories have the *chair* of the saint to whom they are dedicated, as the chair of St. Michael at St. Michael's mount, like the chair of Idris; and remark, in the earliest zodiac this very deity is represented sitting on a CHAIR or throne, as Osiris and Isis are constantly represented.

Let the reader further observe, that with respect to the names of hills, I have before spoken of the bay in Africa, bounded by two promontories, one of which was the promontory of APOLLO, the other of MERCURY;\* and to this day the most

\* I find, in some observations by a very sensible writer and curious etymologist, versed in the Celtic and Welch languages, that Tan-hill was probably so called from Tathigne, signifying,

conspicuous of the hills on the coast of Dorsetshire, where I consider, with Mr. Miles, the Phœnicians had a colony, are called by the names Toute or Bell, as Hamborough-Toute, pronounced still *Teute* by the natives, Bell-Chalswell, &c. Bel—the Sun, and Taut—Mercury. So also, we may observe, that near Phœnicia the two great cities of antiquity, whose stupendous ruins yet remain, were called, from the same deities, Balbeck and Tad-mor, (or Tat-mor, for so it is given by some authorities,) founded when Solomon became an idolater, having married a daughter of the king of Egypt.† In fact, in ancient Egypt, and

in Welch, fire ; and he suggests whether the hill might not be the place of such a fire. This is in union with all I have adduced ; the highest part of the downs, commanding the whole southern and eastern vale, over Stonehenge to Salisbury, &c. This proves not only the origin of the name Taranis or Tanaris, the Celtic god of lightning or thunder, but the probability of Cæsar's account of the flaming wicker filled with victims. See Cæsar.

“ *Taron-wy*, according to the Triads, is a divinity whose simulacrum was an oak-tree, and he is mentioned by Taliessin as the god of thunder. See Welch Archæologia, p. 62.”—Miles.

† The writer of the history of antient Syria (Universal History), says, “ the etymology of Tadmor is still darker.” When it is recollectcd that it was built by Solomon, who had turned to idolatry for his wife, the daughter of Pharaoh, the etymology so dark will be at once obvious ; and it is remarkable that it is commonly called, at the present day, Teuth-mort or Teut-mor.

One of the strongest evidences of the truth of Cæsar's asser-

generally among the ancients, the greatest cities were called after Hermes and Apollo. In Egypt we have the great Apollinopolis ; the cities called lesser cities of the sun, Hermontis, Hermopolis ; under the promontory of Mercury, near Carthage, is the town of Mercury.

As to the obeliscal stone, Mr. Miles conceives, it may be traced in the very form of the mummies. The deity Thoth is represented on the tombs with the crux ansata, the emblematic cross, as opening the gates of immortality. Thus Mercury, in Grecian and Roman mythology, conducts the dead.

In that beautiful and interesting work, written almost, it might be said, with the very pen of Hermes, "Thoughts and Impressions in Egypt," speaking of the ruins at Dendera, the author, Captain Sherer, introduces Thoth as presenting to Osiris, on his throne, the body of the illustrious dead.

"Every where he (the dead monarch) is welcomed, not to the tomb merely, but the HIGH HEAVEN beyond it. Isis is in many places depicted as

tion, that the Celts (Galli) "maximè colebant Mercurium," (and unexpected evidence of this kind, such as I have often adduced, is always the most decisive,) will be found in a curious fact mentioned by Ammianus Marcellus. The Emperor Julian had studied in the schools of Greece as the disciple of Plato, and was taken to rule over Gaul ! There he spent many years: now remark these singular words, "Julianus nocte dimidiatè exsurgans occultè MERCURIO supplicabat," &c.—Am. Mar. lib. xvi. Jupiter and Mars had before received his petitions, when in Greece.

meeting him with the sweet smile of beauty ; alas, human beauty, and hers is human, smiles not in the grave. She is once represented as giving him the *sacred tau.*\* Every where Arueris, the hawk-headed deity, and ANUBIS, receive him with reverence, and when led before Osiris, who is seated on his throne, Isis comes encouraging him, and Arueris, behind, seems declaring his titles to the apotheosis recorded."

It might be asked, why is a man with a dog's head (cunocephalus) over a corpse, an emblem of the resurrection or immortality? Because there are in Egypt, and in Egypt only, two springs. The flowers of the first bloom under Aries, anciently under Taurus. They die. The waters, at the appearance of the dog-star rising with the sun, cover the whole land. They retire, and a second and more fruitful spring smiles over the country, produced contrary to nature, as it was believed, by this beneficent deity shining out as the dog-star ; and thus, by analogy, the dead body again, by the same power, is awaked to the day-spring of life, and, what is more singular, by Hermes in this shape, having in his hand the first symbol of the cross, the mystic tau, or crux ansata.

Mr. Miles considers the tumulus or mound, surmounted with a stone, in Dorsetshire, called Aggle-

\* The mysterious crux ansata, the key of the grave, which opens the vault of the mouldering monument, and brings out again the mummied heart into light and immortality.

stone (agger stone) the stone of the sun. In my opinion it is decidedly an existing Taute-hill, with its original Taute;\* but a more striking circumstance is, that, not far from it, fragments of coal have been

\* “ In differing with you in *toto* on the etymology of Agglestone, *agger*-stone, permit me to suggest mine, which may further advance your arguments. Hutchins derives it from the Saxon word Hælig, holy, the holy stone ; and here let us remember *Heligoland*, an island, a holy island. Hælig may be a primitive word (as Hæliog I believe in Syriac implies the sun, unde Ἡλιος). It was the sun altar, and there is a wood called Haleg wood, near Cerne, where the vast giant is cut upon the side of the chalk hill ; (Cerne—Car, Cor, Cer, the sun, according to Faber and Bryant, as Cyrus, Corinth, &c.) There is also a spot at Kimmeridge bay called the Agglestone ; no stone or mound exists, but, as at Marden, the mound may have been removed. It is a singular corroboration to me that the Phoenicians traded to Kimmeridge and Studland bays in Dorset, that very curious fragments of pottery have been exhumed at Studland bay, and something, as I have been told, like a potter’s wheel ; in the latter they found clay, which is used in vast quantities to this day in our potteries, and at Kimmeridge they found the coal to burn it ; in both of these bays are altars bearing the same name, to the sun, the Hæliog.

As a corroboration of the use of Greek words in this country —Collurion, in the parish of Ludgvan in Cornwall, has a well famous for its ophthalmic virtues, a pure Greek word, κολλυρίον. See *Archæol.* xiv. p. 229.

When opening barrows I have caused my men to underwork, and they call the projecting and superincumbent earth a *keph*, quasi κεφαλή.—The peasant terms his intimate friend and fellow workman his *sosē*, from the Latin word *socius*.”—Miles.

It would not surely be far-fetched to derive Kimmeridge, from the Ridge of the Cymri ? as if *here* were the Celts, and *there* the strangers.

found, still bearing the figures of the globe or circle, as in the monuments in Egypt.\*

I shall throw together a few more general observations, and leave the whole to the reader's consideration and candour.

It has been observed, respecting the great temple to Teut at Abury, that the two inner circles are included in a much larger. It has been supposed that the two inner circles are the sun and moon travelling *together*, and enclosed, lest Luna, perhaps, should appear to be led,

Like one astray,  
Through the heavens' wide pathless way.

But the sun and moon, under any system, never proceed together at any time TWO MINUTES. In an article on the Celts, reviewing Mr. Higgins' splendid work, in the Quarterly British Critic, there is a novel observation on Abury.

It is said Probert, a Welshman, who has translated Gododin, writes thus : "The bards taught that there were three regions of existence, which they called circles ; the lowest they called Elbred or evil, containing matter, form, and existence ; the second, Gwynwyd, or felicity, in which virtuous men are to

\* This curious fragment has two circles, one smaller than the other, which I should think the sun and moon, and there is a line near, exactly in the form of the line of the equator. See Miles's "Account of the opening of Deverel Barrow" in Dorsetshire.

exist ; and the third Cylch y Cagant, or the all inclosing circle, which God alone pervades."

That the larger circle represents the infinite deity, we have endeavoured to show from the Egyptian origin ; but whether the two other circles are meant to represent, the one, *matter, form, and existence*, called Elbred or evil, and the other *felicity*, we think not quite so clear, though advanced on the authority of Probert, a *Welchman*, who translated *Gododin* !

From all that has been said the reader will see how exactly the description of the Celtic deities, and particularly of Mercury, as given by Cæsar, is verified by many existing proofs in the hoary temples whose relics strew our downs, or frown, grey with age, in the solitary places to which, among the isles of Scotland and the mountains of Wales, the Druids, after their last struggle with the Romans, were driven. Before this dispersion, between the vast forests of Wiltshire and Hampshire, between Great Ridge, Cranborne Chase, and Clarendon Forest, sweeping from near Amesbury to the southern sea, between the holy Forest of Savernake\* and Pewsham forest in Wiltshire, their greatest temple to Apollo and Teutates, their two greatest deities, stood. Let the reader sum up what has been said, and again compare Cæsar's account.

\* Sarf is a serpent ; and Haga, sacred.

I. Deum maximè colunt Mercurium. Mercury the chief object of popular veneration.

II. Hujus sunt plurima simulacra. There were many images of him.

III. Hunc inventorem artium ferunt; and I would beg the reader to think of the harps of the bards, according to received ideas, such as those painted in the caves of Thebes.

IV. Hunc viarum atque itinerum ducem. He stands as a guide over the hills and trackways.

V. Ad quæstus pecuniæ, mercaturasque habere vim maximam. Lib. vi. sec. 15. He is especially god of commerce, and riches are procured through him.

Let us now see what benefits are most prominently visible and tangible in science, art, and divine knowledge as having their origin in Egypt, and chiefly from the Egyptian Hermes.

At that early period of the world, the knowledge of the solar system, as at this day it is known, must first strike us, whilst Hermes is always described as unfolding and classing the constellations as they now are adopted through the world. Hence Thoth, the supposed inventor, is the winged messenger from heaven to earth, as this knowledge of the revolutions of the stars so exactly proved the accuracy of which is determined by the five days added to make up the exact solar year.

Second,—The vast temples, the magnificent but

melancholy Thebes, the monument of Memnon, the harps pourtrayed in the caverns, are evidences of a knowledge of the arts, far more than can be inferred from any thing in Greece or any other country, at that early period, in the world.\* Hence the statue in Egypt vibrating to the rays of the morning, in mysterious sympathy with the god of light.

Third,—the engraved pillars and art of writing, symbolised in the figure with the head of the ibis, the papyrus roll, and pen ; the ibis having been lately ascertained, I believe, by Champollion's wonderful discoveries, to be the first letter. The use of Greek letters by the Druids has been spoken of, the knowledge of letters being carried into Greece from Egypt by Cadmus, and these the Phœnicians, the country of Cadmus, communicated to the Britons. Thoth was deified, according to Diodorus, in the dog-star, and the Druids cut the sacred vervain on the rising of the dog-star.

Fourth,—In a level country the pyramids were raised to observe a wider scope of heaven. The great monument at Abury represents the mound in the exact shape of a pyramid, covering the exact extent of ground, surrounded by a large circuit of land, sunk that it might be surrounded with the sacred waters, as the pyramids appear at the annual

\* The musical scale of Pythagoras is evidently, like his solar system, Egyptian.

inundation ; the stones answer to the exact division of the year into months and days, the exact number of intercalated days are five, three in the middle of one inner circle, one alone in the middle of the other inner circle, one out of the inner circles but included in the large circle.

The pyramids and the granite mountains bordering the Red Sea, were probably the first habitation of the children of Ham after the flood. Hence the association of Thoth with the tops of mountains, his chair and his very name preserved on the summit of Cader Idris, and probably St. Michael's Mount; the very name, Teut (Thoth, Taute), in conjunction with that of Baal, Bel,\* being still preserved as applied to the heights and hills of Dorsetshire and the south of England. Hence there are Druidical remains in general wherever the name of Taute, or Tott, or Tad, is found in England.

Fifth,—The existence of the belief in Egypt that “There is a God; the soul of man is immortal!” is proved by the sublime doctrines of Plato derived from Egypt; by the natural and divine philosophy of Pythagoras, by the knowledge of immortality professed by the Druids, darkly recorded by the great serpentine temple in Britain, the emblem of immortality, and which yet, in what remains

\* Mr. Dyer says Sal is a hill, and Bel a hill, but the origin of the name might be, as I have inferred, from fires to Bel or Sul on the heights of particular mountains.

of its vast mysterious circles, speaks of months, days, the solar year, the circles of TIME and ETERNITY, of man that dies, of GOD WHO LIVES FOR EVER !

I have remarked that the oldest existing book in the world speaks of "the sweet influence of the Pleiades, and Arcturus, and Mazzaroth,"\* the zodiacal signs; and have shown the form by which the motions of the heavenly bodies were typified from the earliest periods, that of the serpent. Upon this last subject I take the opportunity of requesting the reader's attention to the following words:

"By his spirit he hath garnished the HEAVENS ; and his hand hath formed the CROOKED SERPENT."

—Job, xxvi. 13.

What I wish in the strongest manner to set before the reader, in conclusion, is the connection of the words of Job with the great doctrine which we have seen adumbrated in the writings of Plato, as derived primarily from the pillars of Thoth, connected by tradition with the antediluvian world.

In the granite pillar let us conceive the sentences engraved by Thoth were "THERE IS AN INFINITE ETERNAL GOD,—THE SOUL OF MAN IS IMMORTAL." Now let the remarkable expressions of Job form the comment. "Oh, that my words were now written ; oh, that they were PRINTED IN A BOOK ! oh, that they were graven with an iron pen and lead, in the rock for ever ! "

Let the reader remember that the great Egyptian, not long before Job, in the next neighbouring country, wrote first, in symbolical letters, There is a GOD,—the soul of MAN IS IMMORTAL! How much more striking will the inference appear when it is remembered that he who spoke of such writing on a rock “for ever,” immediately added, “I know THAT MY REDEEMER LIVETH, AND THAT HE SHALL STAND AT THE LATTER DAY UPON THE EARTH.”—Job, xix. 25. The temple at Abury as the temple of Teutates, then, is a record of this truth, emblematical of that God whom Thoth revealed, and those dark hopes of immortal life which his engraved pillars and this vast monument recorded.

NOTES ON THE BOOK OF JOB ILLUSTRATIVE OF THE  
FOREGOING.

The constellations and the heavenly bodies spoken of in this, the most ancient book upon earth, as far as we can understand them, agree exactly with the knowledge of the spheres and state of astronomy in Egypt of which Hermes, after the flood, is described as having been, if not the inventor, yet the most active restorer. I shall therefore take this occasion to point out some other interesting circumstances from the book of Job.

It has been observed, and I think most justly, that reference must be considered to be made to those of the *elder* world by these remarkable words: “Enquire, I pray thee, of the FORMER age, and prepare thyself to the search of their FATHERS; for we are but of YESTERDAY, and KNOW NOTHING, because our days upon earth are a shadow.” It seems quite clear that the friend of Job here speaks of the term of life as a mere

"*shadow*" in comparison to the term allotted to the age of those before the flood, the fathers of the human race, and that therefore the knowledge of man in the age of Job was nothing in *comparison*. Fully admitting this idea, I shall proceed to show some extraordinary analogies between the knowledge of Job and that delivered by the great teacher of Egypt, and shall also show some remarkable passages which seem peculiarly to have in view the Theban chambers of death, if not the great Egyptian teacher himself; and I think we shall discover a knowledge of the terrestrial globe and the celestial sphere exactly agreeing, not only with the planisphere of Hermes, but the latest discoveries, which may be thought, if I am right in my conjectures, still more extraordinary.

Chap. iii.—“Then had I been at rest with **KINGS** and **COUNSELLORS** of the earth, who built desolate places for themselves.” This has been considered to have alluded to the pyramids, but how far more applicable to the caverns of Thebes, where the ancient kings of this ancient realm reposed in their secret magnificent chambers, and let us remark also the words “with **KINGS** and **COUNSELLORS** of the earth;” “the counsellors” are exactly such as the *γραμματεὺς* of Osiris, the instructor of Isis, is described.

In the fifth chapter allusion seems to be made to Egypt: “Who giveth rain upon the earth, and **SENDETH** water upon the fields:” that is, who, in that country, where no rains descend, “*sendeth waters*” upon the fields.

In the 23d verse, “Thou shalt be in league with the stones of the fields,” is generally supposed to mean thou shalt walk without the stones hurting thy feet. I should rather think he alluded to those sacred stones connected with the idea of the knowledge of god.

“My days are swifter than a weaver’s shuttle,” has a most forcible application to the linen of Egypt, which wrapped the mummies, and of which the Tyrian sails were woven; “Fine linen of Egypt thou didst spread forth to be thy sail.”—Ezekiel.

" His roots are about the *heap* and seeth the *place of stones*," chap. viii. This might seem, more than any other passage, to apply to the pyramids, which are the destined end of ambitious and world-minded glory, whose " roots are about the heap and the place of stones."

" My days are swifter than a post ; they are passed away as the swift ships." Both these images are Egyptian. The feather in the cap was the symbol of speed, as given to the wings in the cap of Mercury ; and the ships were those of the Red Sea and Mediterranean, in the days perhaps of Sesostris.

" For thou writest bitter things against me ;" this seems to be an allusion to courts of justice and a *written* accusation.

" So man lieth down, and riseth not till the heavens be no more ; they shall not awake nor be raised out of their sleep." The construction seems obvious ; " man lieth down, and riseth not ;" riseth not " till the heavens be no more ;" till the last day " they shall not awake nor be raised out of their sleep." —Chap. xiv.

But what will he declare ? that " which wise men have heard from their FATHERS.

Chap. xviii.—The lamp is spoken of. " He shall have no name in the street." The lamp is a proof of the state of the arts of life, and the name in the streets can only be considered as that, after death, there should be no memorial on the roadside, such as that beautiful one, " Lolli, vale ! *juxta viam nomen positum ut dicant præteriuntes, Lolli, vale !*"

The harp is spoken of in Job, and we have seen the extraordinary representation of the harp in the caverns of Thebes.

That Job spake of the " FATHERS" OF THE WORLD before the flood, will appear more decisive when we find the Temanite speaking expressly of the " OLD way which wicked men have trodden ; whose foundation was overflowed with a flood."

And that the navigation to Ophir at this early period was known, appears from the passage, " then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks."

The Mercurial stones were the first land-marks, and they are thus spoken of in Job ; "some remove the land-marks." These land-marks distinguished the vineyards and corn-fields, "they take away the sheaf from the hungry, and tread their wine presses."

But whilst the sages of India talk of the earth being placed upon a tortoise, how consonant to truth are these words, "he stretcheth out the NORTH over the EMPTY PLACE, and HANGETH THE EARTH UPON NOTHING." Look to the northern pole ; all is silent desolation beneath the frozen sky, and there may you have demonstration that the earth rolls on its axis.

According to this idea, let us remark the still more extraordinary words, "He hath compassed the waters with bounds until the day and night cease." Is not this an exact description of the seas, bounded, till you penetrate to that point of the north where the sun never sets, and "*day and night cease?*" I can see no other solution, and this is as consonant to truth as it is extraordinary. It is to me perfectly clear that Job must have seen the northern hemisphere as described in the earliest configurations, by his speaking of the CROOKED SERPENT, and the heavens thus "*garnished*" as with signs, directly after his having spoken of the "*waters with bounds* until day and night cease."

In a note on this passage Bishop Pearce says, "his (God's) power made the celestial signs;" his power made the stars undoubtedly, but it was human science which classed them in those forms. The word "*garnish*" seems evidently to allude to the constructed sphere of the heavens thus marked, and Draco, the *crooked serpent*, in that exact form, is before your eyes, near the north pole, in the sphere of Aratus. This sphere was copied from Eudoxus, and from whom was the sphere of Eudoxus copied ? from the Egyptians ; and who is the acknowledged author of the heavens classed according to these signs, and with this visible crooked serpent ? Hermes Egyptiacus, Thoth, the Teutates of the Celts, the Mercurius of Cæsar.

When Job speaks of the *crooked serpent* let it be recollected

he had just before spoken of “ the NORTH stretched out over the empty space ;” and at the north pole, and as nearly as it has been approached, the sun appears to go round and round ~~as~~ in a circle, and it does seem to me that Job could not thus distinctly have spoken of the CROOKED serpent unless he had seen the sphere of the heavens by Hermes thus “ garnished.”

Let me add the following beautiful lines on this very northern serpent from that poet whom St. Paul quoted :

—————Οιη ποταμοιο απορρωξ

Ειλειτα, μεγα θαυμα, Δρακων, περ, δαμφιτ' εαγως,

Μυριος.

Aratus.

“ As a river is rolled, the HUGE SERPENT is immensely spread out on either side of the northern sphere.” The same writer adds the description of the northern pole-star :

Τη και Σιδονιοι ιθυντατα γαυτιλλονται.

“ By this the Sidonians navigate aright.”

In another passage we have spoken of the allusion to the ~~art~~ of writing, and the words engraved on the rock.



*The form of the crooked Serpent in the Northern Hemisphere,  
from Aratus.*

## NOTES AND ILLUSTRATIONS.

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Tottenham High Cross originally Druidical, and the name derived from Taute, as are many others in England.

In a description of the parish of Tottenham, published in 1778, the author readily accounts for the part of the word called Ham, but is somewhat puzzled about the first syllable. He says, "both words, Foote and Ham, are Saxon, and that they are so *cannot* be doubted." But it *can* be doubted. Totte is not a Saxon word, and no derivation can be found if what I adduce is denied.\* Tottenham is in my opinion the Ham of Taute ; from a Taute or simu-

\* I am aware of the derivation of Tott from Tote, a horn, unde the derivation of the name of a parish, which, in its form, resembles *a horn*, and stretches out into a corner like *a horn* ! There is not a parish in England that might not be said thus to resemble *a horn*, and I should imagine this derivation as futile as improbable. I only admit etymology when corroborated in the strongest manner by other proofs ; and having proved Tottenham to be Druidical, whether the origin of its name arose from its likeness to *a horn*, which it no more resembles than a hundred other parishes, is left to the reader's judgment. Lye says, "Totian, eminere ; tongue, corner ; and *toð*, the Saxon word for tooth, is from the same source." I am not aware of any eminence peculiarly like *a horn* at Tottenham, and I think that in form it resembles nearly as much a TOOTH as a horn.

lacrum of Mercury. A reader who is told this, without being aware of the many singular and corroborative proofs, will, it cannot be doubted, smile ; but when he has attentively weighed all the circumstances which may be advanced, I think he will at last conclude that I have not come without some reason to the conviction, that this and many other places, never considered as having a Druidical origin, retain their Celtic name. With respect to the Saxon derivation of Tottenham, be it observed, in Archdeacon Nares's Glossary, (articles Toot and Tot), he can find no such word in the Saxon language ; and yet both words signify, first, a heap, and, secondly, spying ; both Toot and Tot have this sense.\* The Druidical worship of Taut,

\* By the favour of Mr. Nichols, to whom topography is so much indebted, I am enabled to add the following most remarkable proofs of my theory :

In Shaw's Staffordshire it is said, “ Tutbury (called Toterie in Domesday) probably derives its name from some *statue* or altar *erected on the castle hill* in the time of the Saxons to the Gaulish god Tot or Thoth, Mercury.”—Vol. i. p. 37.

There is a *Tatenhill* near Tutbury ; and in another part of the county is *Tettenhall*.

“ Mr. Camden says this place before the Conquest was called Theoten-hall, i. e. the House of Pagans or of the Danes, where King Edward the Elder, anno Domini 911, obtained a signal victory over them. The place of battle was in the field between Tettenhall and the Wirges, where yet [about the beginning of the last century] is to be seen a *very great tumulus* where the bodies were buried ; and although the plough hath for many ages made furrows over it, yet is it very visible;

in early times, is connected with the great sweep of the oaks at Tottenham where the simulacrum stood. The holy Druidical well, afterwards consecrated by the first Christians, is called St. Eloy's

and the field called by the name of the Low-hill field to this day."—Vol. ii. p. 194.

*Qu.*? the derivation of the name Low-hill? The hill of Mercury may have been mistaken for a barrow.

The following is from the volume of Mr. Hodgson's Northumberland, just published:

"**TOTE-HILL.** In a field, a little to the north-east of Hartington, there is a *small conical hill, apparently natural, but artificially terraced*, which is called the Tote-hill; and the western part of the field, in which the chapel of Cambo stood, is called by the same name. In Newcastle we find Tuthill-street and Tuthill-stairs, which Bourne thinks 'should be Tout-hill, from the *touting* or winding a horn upon it when an enemy was at hand.' But Brand observes, 'it seems more probably to be a corruption of Toot-hill, i. e. the hill of observation;' and gives the following quotation from Sir John Maundevil's Voyage, p. 378, in support of his opinion: 'In the myd-place of on of his gardyns is a lyttle mountayne where there is a little medewe, and in that medewe a litylle Toot-hille, with toures and pynacles, and in that littyl Toot-hill wolle he sitten often tym for to taken the ayr, and to disportyn him.'

From this last extract it appears that Toot-hill, if not in fact from its original name, became a general term for any small eminence of observation, as I have remarked; unless another origin can be found for Tout. But the following coincidence at Midhurst in Sussex is still more remarkable:

"Upon a hill which rises immediately from the south-western bank of the river, was anciently founded the castle of the barony of Midhurst. Within its walls was contained a chapel dedicated to St. Anne, *now corruptedly called TANHILL.* In

well ; the water of which, the historian of the parish, William Bedwell, says, “ far exceede all the waters near it ;” but accident alone gives a yet more decisive proof than I could have possibly expected, for, in looking for the first time in this book, I met with the following passage, in citing which I must request the reader to bear in mind the wooded hill, anciently of oak, the consecrated well. The sentence is as follows : “ In the bottom (of this well) when it was attempted to clean it out, a very faire great stone, which had certain characters or letters engraved on it, but it being by the negligence of the workmen broken and sorely defaced, and no man near that regarded such things, it is unknown what they were and what they might signify.” History of Tottenham.

I have no doubt this was the real Taute which stood above the sacred well on the hill, and from whence the parish was named. I would, at present, only beg the most sceptical reader not to decide till he has fairly and attentively examined the subject. I flatter myself I have been the first to discover the origin of the name and application through England ; but the tradition must not be omitted of the sanctity of the well, that, “ many ancient people

the same direction, near the river, is a mansion-house called Great Todham, which had likewise a chapel.”—History of Sussex, vol. i. p. 293.

Tottenham-hill-wood-house, between Lynn and Downham, Norfolk, was advertised for sale in the Times, Sept. 10, 1828.

do yet tell of many strange cures done unto the diseased and impotent by the means of these waters.\*

Tottenham is called in Domesday Tote-ham. Lord Coleraine, and later historians, Oldfield and Lysons, seem equally at loss respecting the derivation: "Toten is Saxon," one says, "for *horn*, of which shape is the village;" but he seems doubtful of this, for he adds, "after all, might we not suppose it the MANSION OF TOTA!"

The following is the account of the tumulus, on which, according to my theory, the simulacrum of Taute, or Mercurius, stood: "Formerly it was a column of wood, raised upon a little hillock." Let me add, as I am now in the neighbourhood of the metropolis, that in Marylebone is Totanolls, which I shall pronounce simply Taut-knoll, as I consider Tottle-fields, Westminster, is simply Tot-hill or Taut-hill. But the sacred well at Tottenham, now railed round, deserves more especial notice. It is dedicated to whom? St. Eloy! St. Eloy? who is St. Eloy? what is the derivation of the name?

I have already spoken of the Christian appellation given by the early Christians to localities sacred to Pagan deities,\* when the early Chris-

\* "As a further corroboration of Christians preferring Pagan sites for their chapels, at Horton Tun are the ruins of an ancient chapel, in the centre of a large deep and circular entrenchment, surrounded by several barrows. See Hutchins's Dorsetshire."—Miles.

tians, to win the people from their dark idolatry, adopted names similar in *sound* to the old appellation. Such, I have pointed out, was St. Catherine for Cad-a-Ryne, St. Ann for Tan, St. Orestes at Rome for Soracte, &c. but my search for Druidical antiquities at Tottenham unexpectedly, and in a most extraordinary manner, corroborated my general views.

I found, as I expected, the sacred Druidical well, still deemed miraculous; I found the hill, once dark with oaks, many of which now remain; I heard an account of the discovery of urn-interments, the urns being filled with burned bones. But what was the name of the sacred well? St. Eloi. Now we know that all medicative waters are supposed to derive their vital influence from the Sun, the Celtic Belenus, Sol in Latin, Sul in Celtic, and Ἡλιος in Greek. It is said in Cæsar that the Druids “Græcis litteris utuntur,” so the name of the sun could not be unknown in the Greek language. What then is St. Eloi? the Greek Ἡλιος; and it is remarkable that St. Eloi is said to have come to England in the fifth century, that is, when the first Christians adopted Ἡλιος as the St. Eloi, the guardian and giver of the sacred waters.

But I have a still more decisive proof of this curious fact. In Northamptonshire there is a parish called Sulgrave. What is this but grave, a wood, and Sul, the Sun? Here also is the sacred well,

here is the consecrated mound, and here also is the identical St. ELOI.\*

Before I visited Tottenham, I said, if my theory were true I should find, what I *did find*, and, of which I had before no conception, I found the *sacred well*, the wood—I heard from an inhabitant of the funeral urns—but I little expected to find the very name in Greek of THE SUN, changed into a *saint!* At Sulgrave in Northamptonshire there is a mound to this day, like that at Abury; and as Sul was joined with Minerva at Bath, so it seems to me equally natural that, in many places, as in Wiltshire and Dorsetshire, Belenus and Teut should be joined, as Apollo and Hermes in Egypt.

\* From the Roman legends we have the information that St. Eloy, or St. Elizius, was born about 588, at Limoges in France, and bred a goldsmith, till, having executed a beautiful piece of work for Clothaire II. he was called to court, ordained bishop of Noyon at the age of 52, and held the see near twenty years, still working at his original trade, and making the finest shrines in the kingdom. The same saint caused the healing virtues of the spring at Sulgrave. How St. Eloi came to Tottenham, or wandered into Northamptonshire, we are not told.

Near Arras, in France, are found the mount of St. Eloy, of Apollo (St. Pol), and the very name of a place, TOTE! I have no doubt Druidical remains will be found there, if this be not the very country of Carnutes.

On Champollion's Discovery, and on the Egyptian Antiquities  
in the British Museum.

Till after I had written the foregoing observations, verifying, if I may say so, the analogy of the Celtic Teut, the classical Teutates, with the Egyptian Thoth, and the Phœnician Taute, showing also the names of places connected popularly with his worship in England, I had not seen, or even heard of, that singular work of Champollion, by which part of the veil of the mysterious Isis has been at last unfolded. He has ascertained the names of the gods, and tracked, as it were, letter by letter, the symbolized alphabet, and brought into light the darkness of the mysterious hieroglyphic inscriptions of Egypt; though, alas! all the mysterious interest has been destroyed.

I flatter myself I have been the first to mark the analogy between the Celtic and aboriginal Egyptian monuments, by bringing the object of the chief Celtic worship, Teut, and his great monument in Celtic Britain, into *juxta* position with the great Egyptian god, his prototype, thus confirming the observations of Cæsar from ancient existing monumental Celtic remains, but unacquainted with the works of those who had discovered so much of the Egyptian mysteries, it would not be thought extraordinary, that, respecting any part of the mythology derived from Egypt, I may have committed some

mistakes. On the contrary, I was both surprised and gratified to find my theory in many respects corroborated.

The figure of Thoth, as given by Dr. Young, appears with the head of the Ibis,\* with the roll of Egyptian papyrus in one hand, and the reed in the other, as in the act of forming the letters; and hence he has the name of the *scribe* or *γραμματεύς* of Osiris.† The figure is thus, as I understand it to represent THOTH, though I have not Dr. Young's work :



By this last wonderful discovery, which has brought under our feet, as it were, these mysteries,

\* The ibis is the first letter of the alphabet, as I understand.

† Plutarch.

and set in light the hieroglyphic character of the Egyptians, every god, we find, has his different and distinct symbols. Those which mark this very Thoth, give the name T.H.O.T.H.—interpreted by the system of Champollion. He is called in these characters, the great beneficent god, the sovereign of the lower regions—the THREE SCEPTRES which mark this deity, and no other, show how justly the Greeks gave him the name of TRIS-MEGISTOS ! These THREE SCEPTRES appear to me to denote his sovereignty on earth, in heaven, and in the lower regions.

I have remarked that the Egyptian Hermes was identified, as the beneficent principle, in opposition to Typhon, the evil principle, according to the general ideas of oriental mythology.\* Under this character of the beneficent genius, he has the head of the dog, as the waters, by which Egypt is fructified, rise as soon as that sign appears with the rising sun ; but he has generally the head of the Ibis, a bird sacred, from its destroying immense numbers of the noxious serpents, and thus associated with the principle of sovereign goodness, and the symbol of the first letter of the alphabet, his invention.

I must now say a word of the singular corrobor-

\* This Champollion does not admit, I believe ; but there are too many analogies, I think, and certainly testimonies too express, for me at present to assent to all that he lays down. The words of Diodorus are most especially remarkable, Κυνοκεφαλον, τον Βελτιστον Ηερμην.

tion of the idea that Abury, with its mound, was of Egyptian origin, dedicated to Teut, the chief object of Celtic worship, by comparing the notices on Egypt, in sir William Drummond's *Origines, or origin of empires.* Will not the origin of the artificial mound, dedicated to Thoth, the deified Egyptian, appear from the passage which I transcribe?— “The ancient cities of Egypt were generally built upon *artificial mounds*, in order to be above the level of the water during the period of the inundation.” Now, round the base of Silbury-hill, to a considerable extent, the ground is hollowed out, so that it should appear surrounded with the sacred waters of the adjoining Druidical spring of the Kennet.

Sir William Drummond also says, that the Greeks confounded Anubis with Thoth; whether Thoth was not Anubis is to me still doubtful, but he was undoubtedly the Cynocephalus. The coin of which I give a tracing is very curious, as illustrating decidedly the combined character of Mercury and Anubis. It is from a silver Roman coin in the possession of Prince Waldeck, communicated to me by Mr. Miles, to whom I have been before indebted.



Anubis had no similarity “to the Hermes of the Greeks,” &c. which may be admitted, without rejecting the idea that the beneficent deity Thoth was the dog-star, which caused the swelling of the Nile.

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On the Egyptian antiquities in the British Museum.

The most interesting circumstance in contemplating the collection of antiquities from all countries in our great national repository, the British Museum, is this, that, at one view, brought actually and as it were purposely before you, you see the vast statues of Egypt, as by Hermes' own wand changed into the more graceful forms, which Greece, copying from Egypt her divinities, gave them in her sculpture. Thus Thoth, who has a reed in the Egyptian mythology, appears the winged Hermes, with his caduceus. Thus also the heavy scarabæus becomes the beautiful butterfly, with exactly the same analogy,—being equally a type of the immortality of the soul. Mr. Miles very sensibly observed that in some of the Etruscan vases the obeliscal vase appears as an elegant column wreathed with flowers. All these works of different ages and countries, one succeeding the other, stand before you, among which the most ancient and beautiful is the Barberini vase.\*

\* For an account of which see my Parochial History of Bremhill.

But, before we leave this most interesting depository, let us look again at the head as it is called of the Young Memnon. Cambyses destroyed the magnificent and wonderful structure described by Diodorus as the Tomb of Ozymandias. The statue of Memnon was supposed to represent this mighty king, which statue, with two others, stood in one of the courts. Cambyses despoiled this hallowed and ancient and most magnificent tomb of its most precious relic. What relic was this? the representation of the circle of the year in gold. Let the reader reflect on this passage translated from Diodorus: "He likewise (Cambyses) carried away the famous CIRCLE OF GOLD that encompassed the tomb of Ozymandias, being three hundred and sixty-five cubits in length (every cubit was a day, the exact number of the days of the year) and on which were represented ALL the MOTIONS of the SEVERAL CONSTELLATIONS."—Diod. b. i. p. 43.

But who was Memnon? it has been asked. We know the Egyptian priests made Memnon the same as Ozymandias.

To dwell a moment longer on this interesting subject, might we not imagine that the priests of Egypt purposely meant to mislead by their enigmatical explication.\* On the larger statue was inscribed: "I am Ozymandias, the king of kings!" let the reader remember the mystic

\* See an excellent article on Memnon in Barker's edition of Lempriere's Dictionary.

character and *three sceptres*, lately discovered as always indicating Thoth. “ If any one wishes to know how GREAT I am (tris-megistos) and where I live, let him excel one of my works.” What those works were we have pointed out. If it were a king, would it not have had some of the ensigns of sovereignty? Notwithstanding, therefore, Champollion in his late discoveries has found the name of Amenoph, might we not imagine, from the fact recorded by Diodorus and the circumstances, that they who invented the name of Ozymandias, might have invented and inscribed the name Αμενοφ, chiefly to prevent the statue being broken by Cambyses, whose anger was excited only against the gods of Egypt, not the monarchs.

With all that is astonishing and eternal, if I may say so, in the works and monuments of ancient Egypt, this mighty and mystic character of Thoth stands eminently connected; and the zodiac, the golden circle in the vast apartments of the temple, called the tomb of Ozymandias, and the animals, perhaps those of the constellations, and the library, specifically mentioned by Diodorus, with the inscription “ dispensary of the mind,” seem to me to designate the name and character of this god, second only to Osiris, beautiful in its first human lineaments, with the emblem of immortal youth, and resonant with the first rays of the god his father;\* and so stands

\* How interesting are some of the inscriptions recording the names of those who heard the sound.—Claudius Maximus audivit horā primā!

this statue, called the young Memnon, breathing, as it were—amid the silent relics of age among which it stands—a new life and interest; looking so steadfastly beautiful, as its archetype stood before this tomb of the great king. Is it too visionary to suppose that the Greeks and Romans, rejecting the dog's and the ibis's head, might have copied from this or some such statue their beautiful Hermes and Mercury? The serpent on the forehead of this statue shows his youth and beauty to be immortal.

Look on the countenance again, whether king or god. How intensely majestic, how solemn and beautifully stedfast it seems to look from its eminence on the young and the gazing groupes that approach under its shade. So we may conceive the statue of Memnon stood three thousand years ago, when Cambyses derided and smote it in his vindictive rage, and so will this statue look after those who—in another era and in a distant country—now silently and lingeringly gaze—are become senseless as the silent monuments that surround them.

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The following lines were first published in Sir Richard Hoare's splendid work on our Wiltshire antiquities. They have been alluded to in this publication, and were written on opening a barrow in company with him, when a storm of thunder burst over our heads, just as we discovered the interment

of the mighty chief, undisturbed possibly for th thousand years. His arrow heads were of flint, : with the flint arrow was found, as I have stated finely worked large knife of brass, which pro more decidedly than any argument, the early c nection of the natives with more civilized navigat when the natives were unable to procure or igno of the use of iron in their own country.

THE CELTIC WARRIOR'S GRAVE.

“ Let me, let me sleep again !”  
 Thus, methought, in feeble strain,  
 Plain'd, from its disturbed bed,  
 The spirit of the mighty dead :  
 “ O'er my mouldered ashes cold  
 Many a century slow hath roll'd,  
 Many a race hath disappear'd  
 Since my giant form I rear'd,  
 Since my flinted arrow flew,  
 Since my battle-horn I blew,  
 Since my brazen dagger's pride  
 Glitter'd on my warlike side,  
 Which, transported o'er the wave,  
 Kings of distant ocean gave.  
 Ne'er hath glar'd the eye of day  
 My death-bed secrets to betray,  
 Since, with mutter'd Celtic rhyme,  
 The white-hair'd Druid bard sublime,  
 Mid the stillness of the night,  
 Wak'd the sad and solemn rite,—  
 The rite of death, when, where I sleep,  
 Rose the monumental heap.

Passing near the hallow'd ground,\*  
 The Roman gaz'd upon the mound,  
 And murmur'd, with a secret sigh,  
 ' There in the dust the mighty lie !'  
 Ev'n while his heart with conquest glow'd,  
 While the high-rais'd flinty road  
 Echoed to the prancing hoof,  
 And golden eagles flam'd aloof,  
 And flashing to the orient light  
 His banner'd legions glitter'd bright,  
 The victor of the world confess'd  
 A dark awe shivering at his breast.  
 Shall the sons of distant days  
 Unpunish'd on my relics gaze ?  
 Hark ! HESUS rushes from on high,  
 Loud war-sounds hurtle in the sky ;  
 Mid darkness and descending rain,  
 Hark ! hollow thunders rock amain !  
 See ! TARANIS descends to save  
 His hero's violated grave,  
 And shakes, beneath the lightning's glare,  
 The sulphur from his blazing hair !  
 While stern TEUTATES darkly shrouds,  
 On the lone rock, his head in clouds.

Hence ! yet, though my grave ye spoil,  
 Dark oblivion mocks your toil :  
 Deep the clouds of ages roll—  
 History drops her mould'ring scroll—  
 And never shall reveal the name  
 Of him who scorns her transient fame."

\* The Roman road deviates from its right line, as in respect to the dead.

## Old Sarum—Stonehenge.

Mr. Britton observes of Old Sarum,\* that “the origin of this ancient city is unknown; the etymological conjectures trivial and uncertain; but that tradition, and all the early accounts of the place extant, infer its foundation to the Britons, at some era prior to the Roman invasion; and that the circular form of their fortifications, and their position, are a strong corroboration.”

I think this idea will be unanimously admitted. I know nothing of the work alluded to, in which it is spoken of as the work of the Phœnician Hercules; but I know the Carthaginians were in the habit of changing their deities, according to what they considered as due to such as they thought among the deities showed themselves most able to protect them, and I conceive that therefore the Phœnician god Taaatus became the Carthaginian god Hercules, the traveller. But that the Britons had here their earliest strong position, I have no doubt; that here they worshipped the Sun; and that this was the chief of the Oppida in this part of the country, I have as little doubt.

Respecting the “remarkable *round* temple,” on one side, and the vast sweep of forests on the

\* It is indeed most singular that Hecateus, speaking of the Bards of the City of the Sun, nearly five hundred years before the Christian era, calls them SARONIDES!

other, they remain to this day, and I have considered all in connection with that remarkable passage of Diodorus Siculus, which has no other solution, and which, when we take all these circumstances into consideration, has the clearest. Respecting this “round temple,” as many have given their conjectures, I shall now give mine. Mr. Warner was the first who started the idea—in my opinion a most happy one—that the Belgæ, having taken this part of the country from the Celts as far as Wansdike, raised this monument of Stonehenge in rival magnificence to that at Abury. This was Mr. Warner’s instant conclusion on comparing merely the more elaborate work of the one as of a posterior age, which led him to suppose it was constructed *after* the Belgic invasion in that part of the country which they possessed, when they had driven the Britons to the last sacred spot in Wiltshire, the most ancient monument on the northern downs. I shall offer what I think the strongest corroborations of Mr. Warner’s opinion. Let us first remember that the Belgians worshipped, according to Cæsar, only three deities, and had no Druids; the three deities they worshipped being the great objects visible, the Sun, the Moon, and Fire—(Vulcanum).

Now, remark, it is admitted on all hands that Stonehenge was a temple to the Sun (Apollo, Belenus;) and as inscriptions are the best authorities that Apollo and Belenus are the same, this is proved

by the stone dug up in Aquileia, with the inscription Apollini Beleno. It is, therefore, another presumption, that the monument is Belgian, commemorative of their greatest god, as Abury was commemorative of the greatest god of the Celts. But, if the Belgians raised it, and the Belgians had no Druids, do I give up the monument as Druidical? No! I consider it originally Druidical, Druidical in its early state, dedicated also to the Sun, the *second* popular deity of the Celts, and yet I accord in part with Mr. Warner. I argue from a comparison of this idea, first advanced by my friend Mr. Warner, and another first advanced by Mr. Cunnington. We have seen what was first suggested by Mr. Warner, and now let us turn to the other. I think my observations will corroborate, in part, the opinion of each, though my conclusions will not be the same.

What is Mr. Cunnington's hypothesis? "In considering the subject," he says, "I have been led to suppose that Stonehenge had been erected *at different æras*; that the *original* work consisted of the *outward* circle, and its imposts, and the inner oval or large trilithons; and that the smaller circle, and oval of inferior stones, were raised at a *later period*, — for they add nothing to the grandeur of the temple, — but rather" (he observes) "give a  *littleness* to the whole, and more particularly so, if, according to Smith, you add the two small trilithons (or three stones of granite)."

I give Mr. Cunnington the credit of being the first who imagined the structure was a work of different eras; but the very reverse of his conclusions would be the most natural, namely, that the *inner* circles were the *first work*, and the *outward*, more elaborate, the *last work*.\* The original structure would then perfectly coincide with most of the early structures of the kind through Ireland and Britain. The last, more lofty and more elaborate circle, accords not only with a later period, but with the idea that this part, and this part only, was the work of the Belgians, as if they had said, "you have a monument to Teut, he is your great god; you have also, on the ground, which *your own god*, the Deity *next* in name and power to Teutates, could not preserve to yourselves and children, a temple to the Sun. The Sun is our own god; the Fire is our god; we will show you how to build a temple to the Sun, through whom we have conquered your country; and we will surround your rude altars with a work worthy the great deity of light!" Hecateus, we have remarked, to whom Diodorus refers the account of the hyperboreans, lived nearly five hundred years before the Christian æra, and the first work of Stonehenge stood as "the round temple" to the sun, before the Belgic additions of the outward circle. I think this will appear the most coherent

\* I did not recollect when this was written, that Mr. Leman, Sir Richard Hoare's friend, first came to the same conclusion.

opinion that has yet been thought of, the structure being originally sacred to the Sun, and connected with the city of the bards, of the Sun, Sulisbury.\*

But one objection might be brought. The objector might say, how could the Belgians procure those stones, for they had not penetrated to that part of Wiltshire where such stones are found, the deep ditch of the Wansdike being the Belgian limits, and such stones being found only within that line? But suppose the great line of Wansdike was thrown up by mutual consent, and

\* We have already spoken of *Little Salisbury*, the hill near Bath, Aquæ Sulis, or Solis. I think it will be found, on examination, that in no instance in the English language is Salis, or Sal, pronounced as in Salisbury. Try the whole alphabet, you will find one given rule of pronunciation. *Ball*, with two *ls*, will be pronounced as we pronounce it, but take away one of the letters *l*, the sound will be different, *bal*; so "call," but no one would so pronounce "cal." So *gall*, but take off one letter it becomes *gal*, as in *Gilgal*; on the contrary, the sound is changed by adding a letter; so *gall*, by adding *y*, becomes not *gaully*, but *galley*; and *tall*, pronounced *tawl*, add the *y*, becomes *tally*. There is no instance, I believe, in English pronunciation, where a syllable, as *Sal*, in *Salisbury*, with one *l*, would be pronounced, as we pronounce that one name, in my opinion, a further and most decisive proof in itself, that the pronunciation is according to the Latin sound of the word, derived from the Celtic *Sul*, *Solisbury*, *Solsbury*, *Salisbury*.

Nothing can more decidedly show the importance of this great citadel of the Celts, than its various names:—First, if I am right, the city of the Sun, (*Sul*, *Sol*)—next, the city of *Carautoc*, *Caractacus*—next, the city of the Cæsars.

that thus the Britons, upon the terms of compact, and the condition that their holy precincts should be undefiled, and their great temple left uninjured, might grant the Belgians the right to convey, to their own district, the stones to raise the temple to their own god?

One more objection I think it also proper to obviate. Cæsar says the Belgæ had NO TEMPLES, but I have considered this temple, in this place, as raised under feelings of rival magnificence.

But most particularly is it worthy of notice, that, whether those stones of the larger and vast temple came from the northern side of the county, or were found at that time on the downs, near Salisbury, which is far from improbable—they were native stones of the neighbourhood, whilst those of the inner circle, and the half oval, must have been brought from a great distance, and this circumstance alone persuades me that these stones, and these only, composed the original temple, and still more curious is the fact, that these stones are granite; the very kind of stones of which all the Egyptian monuments are composed, the stones on which its first mystic learning was engraved, the stones raised by Thoth, the descendant of Ham, to Amon, symbolised by the mighty Οσειρ, Osiris, or THE SUN.

It is not a little remarkable, that in the fable of the stones removed by magic from Kildare in Ireland, the stones are said to be of granite, (if I recollect

lect,) and at all events they are reported by tradition to have been brought from Africa !

In corroboration of the worship of Mercury in Britain, it might be worthy mention, that two statues of him have been found at Exeter (see them engraved in *Archæologia*, vi. 1,) one at Piersbridge in Yorkshire, and now in the possession of J. B. Nichols, Esq. F.S.A. (engraved *ibid.* ix. 289); one at Richborough in Kent, (mentioned in the same vol. p. 370,) and another at Hail Weston in Hampshire, (engraved vol. xxi. p. 550). I have never seen the 1st volume of the *Archæologia*, but I understand there is a Latin dissertation on the Ogmius of Luminian, whom the writer makes the same as Mercury. This is the opinion to which I have been led, though I was ignorant of the existence of any such article on such a subject in the *Archæologia*.

## NOTE ON SALISBURY.

How well this seat of sacred learning and song has preserved its character, may be estimated by the following facts : The cathedral of Old Sarum was more distinguished for its church music than any other cathedral in the kingdom. The Ritual, secundum usum Sarisburiensem, is well known. And in this cathedral was brought up Harry Lawes, Milton's friend, the Thyrsis of Comus, a chorister ; nor can we forget the names of Blake, Wise, &c.

The name of Salisbury was once so associated with *music*, that a saying was proverbial respecting the young ladies of the city, more amiable and accomplished than *rich*, having what was then called "a Salisbury fortune;" that is, "a hundred pounds and a harpsichord!" In the present day some are as rich in fortune's store as they are amiable and beautiful.\* But, writing under the feelings of the moment, an involuntary sigh of affectionate remembrance checks the thought of any light associations, when I remember the names of poor STILL and LLOYD. One, the most kind, benevolent, and heart-smiling of human beings, as well as the most finished musician ; the other, almost estranged from society in his latter days, but who was the most affecting performer of Bocchinini that, in private circles I believe was ever heard, or ever will be heard again, whom I remember as gay in youth, hope, fortune, and talents, as melancholy and estranged in his decline. Alas ! poor Yorick !

The thought of the ancient city of song and learning, prompts me, with feelings of respect and gratitude to the Chapter, of which I have the honour of being a member, to

\* And it would be curious, if such should be found, having the very same name, and resident in a mansion once occupied by James Harris, of Salisbury, the author of——HERMES !

record such names as I believe few Chapters in England can equal ; so that it cannot be said that Sarum, in Merryfield, (Merryfield \* was the name of the place where New Salisbury stands,) does not do justice to the learning with which, in remote ages, the **CITY OF THE SUN** has been associated. Whatever, at any period, was its character for accomplishments, may I be permitted to subjoin the following list of those who have extended Christianity, and adorned their profession no less by their lives than their learning ; so that the last Druidical historian may at least see, there are *some clergymen* who do not inherit the stern character of Druidical priests, though they occupy, in a Christian country, the soil which the Druid occupied in a country of darkness and superstition The list is singular, and as such I give it :

Adhelm—The light of the period. Bishop.

Osmund—The most learned and pious character of his age. Bishop.

Asser—The instructor and historian of king Alfred. Bishop.

Jewel—The author of the unrivalled “Apology for the Church of England.” Bishop.

Hooker—Author of the immortal Ecclesiastical Polity, vindicating the Church equally from Popery and Puritanism, and placing it on its immovable Scripture ground. Prebendary.

Chillingworth—The author of that immortal work which never has, never can be, and never will be answered, founding infallibility on the Scriptures alone, as indeed it must appear obvious that, if *infallibility* be granted to human interpretation, Divine Revelation is no longer Divine but *human*. Prebendary.

Abbot—Theological works. Bishop.

Davenant—Theological works. Bishop.

Burnet—Well known. Bishop.

Hoadly—Well known. Bishop.

Earle—Bishop.

Ward—(Seth) Bishop.

\* “ Go build it in Merryfield.”—**OLD SONG.**

**Dodwell**—Prebendary.

**Whitby**—Prebendary.

**Camden**—Prebendary—*Britannia*.

**Pace**—the learned friend of Erasmus.

**Duppa**—Bishop.

**Sherlock**—The most eminent, pious, and eloquent enforcer of faith and duties. Bishop.

**Douglas**—The masterly and logical author of the “Criterion,” the most impregnable work of the kind, drawing the exact line between Scriptural miracles, and those claimed by the Church of Rome. Bishop.

**Barrington**—Author of many excellent and eloquent sermons and charges. Bishop.

**Dawbney**—(just deceased) the most powerful theologian of his age. Archdeacon and Prebendary.

**Coxe**—(just deceased) who has more elucidated the history of the periods concerning which he wrote, than any English historian. Archdeacon and Canon Residentiary.

**Burgess**—(now living) of whom others will speak when he is no more, and may it be long before that time of appreciation. Bishop.

**Pearson**—Of whom I say the same, with feelings of personal gratitude. Dean.

**Allison**—Sermons, and critical taste. Prebendary.

I might add many others equally distinguished by unassuming learning, unostentatious manners, and sincere piety. But let any one look back over this list, and think what has been done for the Church of England by the illustrious members of this Chapter alone, and chiefly by those in the most elevated stations of the church. Let him think of such names as Jewel, Hooker, Chillingworth, Sherlock, Douglas, &c. and he will not pass over the wild Downs, strewed with our hoary antiquities, nor remark the airy steeple of Salisbury, just peeping through the haze of the distant horizon, without saying with me—

Esto Perpetua!

Let Mr. Hume examine this list, and say whether the higher orders of the Church are such oscilant sinecurists as they have been basely described to be. Let him begin with John Knox, and compare the list of his whole country of eminent Divines who have served Christ and their Maker, and see if they will bear any comparison with writers whose characters have been eminent as their works, in one Chapter of the Church of England! As to their character, and that of the Clergy of the Church of England generally, as the late historian of Celtic Druids has expressed *freely* his opinions, I am sure he is too liberal not to allow me to say something by way of

Audi alteram partem.

## APPENDIX.

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English Clergymen vindicated from the Character given them, as "PRIESTS," in a work intitled "THE CELTIC DRUIDS, by GODFREY HIGGINS, Esq. F.S.A. of Skellow-Grange, Yorkshire."

THE whole of this disquisition was printed before I had an opportunity of perusing with attention the splendid work, which might be called the Thesaurus of Druidical intelligence, lately published by Mr. Higgins.

As, in his vocabulary, I am "a PRIEST," I shall beg leave to premise a few passing observations on his general deduction, that it is the nature of all institutions of "priests" to stand distinguished among mankind by the bloody disposition which distinguished the school of their elder brethren in the priesthood, the Druids, and the present priests of Jaggernaut in India ! The idea is too preposterous to excite any feelings except those of regret that respect for himself should not have impressed so sensible a writer, and apparently so amiable a man, with a little more taste, if not charity.

If such assumptions are founded in truth, then the virtuous Swartz, and the amiable and holy and interesting Heber, need not have gone so far to endeavour to convert the reluctant Hindoos from their fierce superstitions, for, notwithstanding the language of the code they offered was "blessed are the merciful, for they shall find mercy," and however amiable they might

be in their private lives, they belonged to a class not more distinguished for charity than the worshippers of Jaggernaut himself! As the assertion could scarcely be believed, I must do the Druidical historian the justice of quoting his own words, to which I shall reply without the bitterness which he ascribes to a "PRIEST," and I hope in the spirit of a Christian.

" Priests have been the curse of the world ; and if we admit the merits of many of those of our own time to be as pre-eminent above those of all others, as the esprit du corps of the most self-contented individual of the order may incite him to consider them, great as I am willing to allow the merits of many individuals to be, I will not allow that they form exceptions strong enough to destroy the general nature of the rule. Look at China, the festival of Jaggernaut, the Crusades, the massacres of St. Bartholomew, of the Mexicans, and of the Peruvians, the fires of the Inquisition, of Mary, Cranmer, Calvin, and of the Druids; look at Ireland, look at Spain; in short, LOOK EVERY WHERE, and you will see THE PRIESTS reeking with gore."

Christian reader, to whom I appeal, look again at this passage : Here are Jaggernaut and the Crusades ! the massacre of St. Bartholomew and the Mexicans ! the fires of the Inquisition, of Mary, of Cranmer, Calvin, and the Druids ! Calvin and Cranmer, at all events, stand as *individuals* in this black calendar. God forbid I should say one word in defence of intolerance or cruelty in any one ; but because one man has shown the intolerance of that community in which he was born and educated, is the mild priesthood of the reformation, of those who, in private life or in public, have adorned the profession in all things, to whom humanity, learning, and the ornamental amenities of civilized life are so much indebted, to be classed with the worshippers of Jaggernaut, or papal inquisitors, or MURDERERS

that with frantic rage raised their PONIARDS in the name of the God of Mercy! If the assumption be true, then JE<sup>R</sup>EMY TAYLOR, and BEVERIDGE, and HOOKER, and ME-LANCTHON, and ERASMUS, and LOWTH, and PORTEUS, and thousands as blameless, and lights of their generation, are *exceptions* and not *examples*! If it were true, then, instead of being *proud* of belonging to SUCH AN ORDER, I would trample my gown in the mire; but there is a school of philosophers and infidels as well as "PRIESTS," and I might argue upon the same principles that, because some of this school have been the cause of more ruthless murders having been committed in one year, than all the Druidical holocausts could equal from the time of the Druids to this day, that therefore all philosophers "are reeking with gore!" and so we need feel no compassion for the martyred Ridley, agonizing at the stake, or Hooper or Huss condemned to the same flames, because they were only served in kind; and because Cranmer, for which he most righteously answered, burned an anabaptist, though there are thousands and tens of thousands of his community who NEVER BURNED one and would abhor the thought; yet these are to be judged of from THE ONE! As well might he say, because, in the storm of the revolution in France, "ten thousand furies of hell" in the abused shape of women "danced and sung round the victims of the pitiless guillotine," that WOMEN "have converted and are converting our beautiful world into a slaughter-house!"

"But, in short," he gravely adds, "look EVERY WHERE and you will see THE PRIESTS (Dii boni!) reeking with gore!" I look round me here in Wiltshire, but I declare I never saw or heard of any country clergyman returning from visiting the sick of his parish "reeking with gore!" and I doubt much whether there are any such reverend OGRES even in Yorkshire; and if he knows none, not one, I might

remind him of a sentence sometimes heard in public places of worship where these “ bloody ” priests minister, “ thou shalt not bear false witness against thy neighbour.”

Yes ! I “ look,” indeed, as I am told; I “ look” round the study where I am now writing these hasty, but I trust not “ priestly” or unchristian, remarks ; I look on the placid countenance over the fire-place of that “ old man eloquent,”\* whose writings in the cause of truth and charity, mainly rescued the Christian church from the dogmas of human infallibility, the mild and the learned Melancthon ; I look immediately above, and I mark the calm benignity, the placid intelligence, in the features of a prelate adorning the highest seat of the church with equal learning, suavity and virtue ;† I look on the remembered features, and seem almost to hear the voice of that kind master under whom we pursued our youthful studies together, in the same public school ; I “ look,” and I see, in a picture near the door, the walls of that college of St. Mary, Winton, where our days of brief pastime or of silent study were spent together ; I look, and I think of those, nurtured in the same walls ; I think of an intrepid and virtuous Ken, whose hymns I was first taught to repeat in the college where he was fellow ; of him who was among those who said to the King on his throne, “ O King ! our fortunes are in thy hand, but we will not serve thy gods, nor worship the image thou hast set up !” I think of the same virtuous prelate, consigned for conscience sake, with his six brethren, to a prison ; I think of him, in another reign, for conscience sake, and equally regardless of wealth or poverty, resigning quietly his high station and worldly wealth, and retiring as poor as he entered the world, with only his

\* Pictures and portraits in the study at Bremhill.

† The present Archbishop of Canterbury, my schoolfellow.

shroud, to the asylum offered to his gray hairs at Longleat by his schoolfellow at the same place of early education, the then Lord Weymouth, under whose roof he expired, and in which shroud he was buried.

I "look" at the "antique towers," where their early studies were pursued together,\* I think of the host of virtuous men and exalted scholars who issued from the same arena of public education; I think of the Warhams, the Lowths, the Burgesses, the Bathursts, the Huntingfords, the Howleys, all ornaments in their day of the same school, and all as distinguished for the amenities and virtues of private life as for their learning and acquirements.

I "LOOK" at the college where, in the groves of ACADEME, I first wooed the muses, and with a sigh for "poor Tom Warton," and Headley, cut off in the prime of life, and the promise of the highest acquirements, I think of a SOMERS, there educated by "priests," whose deliberate wisdom mainly contributed to establish the equal rights of a King and his people; I think of a CHILLINGWORTH, who smote to shivers, by powerful reason alone, the pontifical throne of human infallibility, seeking truth with the calmest sincerity of inquiry, equally remote from the extremes of infallible popery and bigoted puritanism.

I "LOOK," and see before me the airy spire towering over the battlements of that hallowed cathedral in whose walls I have the distinguished honour of taking my seat; I think of those who adorned that seat for many years, and of my own deficiencies; I think of the accurate and elegant historian, the unassuming scholar, the educated gentleman, and the humble and unaffected Christian, my predecessor, now in his shroud;† I see, as it were, the more illus-

\* The first Lord Weymouth and Ken were schoolfellows at Winchester.

† William Coxe.

trious shadows of a Jewel, a Hooper, a Chillingworth, a Sherlock, a Douglas, all adorning the same venerable cathedral.

I "LOOK" further, and, as I am told to do, "every way—" and I see a host of those who added the acquirements of the scholar to the most blameless intercourse of social life, and so lived and so died, in the sober but not austere, in the dignified but not ostentatious, CHURCH OF ENGLAND; and whilst I point to these as remote, as is light from darkness, from the character of DRUIDS, or "PRIESTS reeking with gore," I would hope the crime of the solitary Cranmer, for which he justly paid the forfeiture, might not be taken into the account to blacken the virtues of such a host, but rather that, among all who have the feelings of men, the character of the Protestant clergy should be estimated by that of the greater number, rather than by the CRIME OF ONE!

I am convinced neither this nor any vindication was necessary in answer to a charge which best answers itself; yet I trust the incidental remarks it has occasioned may be pardoned by all who have not a tincture of that disposition so liberally charged upon the "priests" of the church to which I have the honour to belong, though enough remains to justify the charge on individuals of every connection; and having said this in the spirit of charity, notwithstanding unkindness, I have to thank publicly the object of these I hope not unjust animadversions, I have to thank him publicly for the gift of his splendid volume, and for the pleasure and information I have derived from it.

Observations on some parts of Mr. Higgins's Theory.

Every thing he has brought together to account for the exact numbers of the stones employed in the sacred Druidical circles, appears to me entitled to the greatest attention.

But this, far from detracting from my general hypothesis, tends, as I think, to confirm it still further.

With respect to the origin of the worship paid in all ages to the sacred obeliscal stone, the reader will compare, if he meets this storehouse of Druidical lore, the origin attributed by me in the foregoing pages, and the common origin which the polluted imagination of man afterwards assigned to it, and which the author, who seems

*Nullius addictus jurare in verba magistri,*

adopts; that is, that a stone placed in the earth was the first emblem through the world of the creative power.

I had just given directions for the engraving of the singular Tyrian coin, when I found it, as a vignette, in the volume of which I am speaking.

I have been anticipated in what I have observed that Amesbury, or Ambrosebury, near Stonehenge, might have been so called from *Αμβροσία Ήερπα*, Amesbury or Ambrosbury, the town of the anointed stones.

Nothing can be more satisfactory and decisive than the various testimonies adduced by Mr. Higgins to prove the antiquity of stones thus anointed as sacred; but there is one circumstance which has been brought to my notice for

the first time, so singularly confirming what I have said in some part of this disquisition, that I am induced to dwell on it somewhat more at length. I allude to that part in Mr. Higgins's work which traces the Celtic alphabet, to him who is called Hercules Ogmius, or Hercules the founder of the IRISH ALPHABET—Ogam.

I had observed that, as Thoth was no traveller and Hercules was, and as the Carthaginians were in the habit of changing their tutelar deities, and as enterprise was the soul of this nation, they changed, as it appeared to me from various circumstances, their “god *Taaute*,” into their god Hercules ! Thus the two pillars became the pillars of Hercules, and thus Hercules, laying down his club, became the seraphic contemplator of the stars, and thus, let me also submit to my reader, he became the Hercules Ogmius of the Celts.

The words relating to this circumstance, from Plutarch, are too singular to be passed over, but before I transcribe them it is proper to premise that, on all hands, it is admitted that Hermes was the inventor of writing and the god of eloquence, “*Mercuri facunde.*” The passage from Plutarch as given by Mr. Higgins is as follows :

“ There is a story told by Lucian, and cited by Mr. To-land, which is very curious. He relates that, *in Gaul*, he saw Hercules represented as a little old man, whom in the language of the country they called Ogmius, drawing after him an infinite multitude of persons, who seemed not willing to follow, though dragged by extremely *fine and almost imperceptible* chains, which were fastened at one *end* to *their ears*, and held at the other, not in either of Hercules's hands, which were both otherwise employed, but *tied to the tip of his tongue*, in which there was a hole on purpose, where all those chains entered. Lucian, wondering at this manner of *portraying* Hercules, was informed by a

*learned Druid* who stood by, that Hercules did not in Gaul, as in Greece, betoken strength of body, but the *force of eloquence*; which is thus very beautifully displayed by the Druid in his explication of the picture that hung in the temple. The expression used by Lucian is Τον Ἐρακλεα οι Κελτοι ΟΓΜΙΟΝ ονομαζουσι φωνη τη επιχωριψ. Here Lucian positively asserts that Ogmius was a Gallic word, a word of the country, *επιχωριψ*. It is indeed pure Celtic, and signifies, to use the phrase of Tacitus about the Germans, the *secret* of letters, particularly the *letters* themselves, and consequently the learning that depends on them, from whence the *force of eloquence* proceeds."

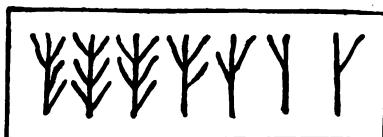
All this agrees with Hermes; how little with Hercules every one can judge. Truth comes out stronger by the unexpected concurrence of small circumstances, than by a thousand arguments.

The reader has seen my derivation of Tadmor. Vallancey, whose book I have never met with, derives the name from the city of the dead; unfortunately it was so called before any one, king or beggar, could have been buried there.

In page 230 the author's friend says, "I think Sulisbury is Salisbury." When he is informed that within two miles of this city of Aquæ Solis, turned into Sulis by the Romans in compliment to their new British friends, a singular conical hill rises isolated, and this hill, at this day, bears the name of "Salisbury," perhaps he will find his thoughts turned into realities.

I must make an extract of another passage respecting the identity of the Celtic and the Arabic alphabets, because I think the circumstance most curious, as affording the best of all possible testimony, that of an unexpected corroboration, and because, in other respects, it appears to me most important in regard to the views I have taken. Mr. Higgins informs us, "Mr. Hanmer, of Vienna, found

in Egypt an Arabic MS. written in a character evidently the same as the Ogham of Ireland; the following is a specimen of the letters :



He then adds :

“ If I wished to contrive a piece of circumstantial evidence respecting the origin of figures, letters, and the Arabic language, and in short of almost all I have said, I could not have desired any thing more to my purpose than that a learned man of Vienna, who perhaps never heard of the Irish alphabet, should find an Arabic work in Egypt, written as this is in one of the tree-systems of letters in Ireland.”—(Higgins.)

I venture to ask whether this extraordinary Arabian manuscript, *found in Egypt* is an Arabian manuscript : that is to say, whether it is written in the Arabic character ? If not, it is no more an Arabian than a Chinese manuscript. An Arabic work not in the Arabic character, but in the character of the Irish Bethluism alphabet, might be called an Irish Bethluism bull ! at least I cannot comprehend it. If the characters are *not* Arabic, the MS. being found in Egypt, and resembling the Irish alphabet, an Egyptian being the first inventor of letters, and Irish letters being the same as those found in this MS. in Egypt, as fair a presumption might arise, that these letters are those of the first inventor of letters in the country where the singular MS. was found.

Since the first sheets were printed I have met a singular work, called “ A Restoration of the ancient Modes of bestowing Names;” by Mr. Dyer, of Exeter. He has proved satisfactorily to me that Taw is a river, and that therefore Tawton, Devonshire, near that river, is so called from the river (water), not from Taute; and this may be the case in some other instances; but as to Sal and “ *is*” being *a little hill*, unde Sal-is-bury, I cannot for a moment imagine that the hill of the city of Cæsar could be considered a *little hill*; or Salisbury Craggs in Scotland a *little hill*; though Salisbury-hill near Bath is still called Little Salisbury! but when a place called Sulisbury and Solsbury, and the waters of Sulis or Solis are so near, the suggestion I have thrown out appears to me still far more plausible as to the derivation of the name Salisbury, than from Sal, a hill, generally.\*

My reasoning respecting the Tyrian coin are only grounded upon the admission that this coin is genuine, which I have no means of ascertaining, and at all events it must be granted that the coin was struck long after any connection took place between the Phoenicians and Britons; but let the date be what it may, if genuine, it shows completely the connection of the Druidical oak, stones, and sacred fire.

\* That names are generally derived from situations is undoubtedly, but surely not invariably so. Hermopolis, Apollinopolis, Baalbeck, are names which refute the principle instantly, as Patrickstowe (Padstow), &c. in more modern times.

## ON THE STONES AT CARNAC IN NORMANDY.

I find nothing in the whole of Mr. Higgins's great work on the Celtic Druids, which at all contradicts, but rather confirms, through the long series of examples he has produced, my theory that Thoth as the founder of Druidical knowledge was therefore the great object of Druidical reverence, equally attested by the magnificent monuments of Egypt, of Greece, and the rude stones of Celtic Britain.

But the vast assemblage of stones at Carnac is so entirely remote, in appearance, from all that has ever yet been observed of any Druidical monument; so vast and so totally different in design, features, and character, that I feel called on to make this most stupendous monument the object of particular inquiry. Here is a stupendous assemblage of gigantic stones, to the number of four thousand and upwards, on the solitary sea coast, surrounded by desolate sand, that the very thought strikes the mind with a peculiar awe. This pile has defied, and seems to defy, all attempts to develope its real character and origin. It stands fronting the ocean, stretching along the coast, till lost in the horizon, and it seems to say to the astonished beholder, as much as Stonehenge, "Search in other monuments the past history of perishing man. I am silent for ever!"

I venture, however, to approach the dark mass, and shall endeavour to unlock its secrets with the same hermetical key which I have applied to other Druidical monuments, first expressing my entire agreement in the ideas thrown out by the author of the Celtic Druids, that the monument itself was formed of a number of

stones equal to what the Druids supposed to be the number of years which had passed from the creation.

Without pausing to remark on "*any other grand epoch,*" which may come into a comparison with the "CREATION," I deem the observation of the author of the Celtic Druids most felicitous, and shall now endeavour by, I think, some very strong reasons to confirm this his opinion, and to show how strongly it bears upon all I have said. In the first place let us keep in mind, that the pillars of Thoth, which in the earliest ages of the world we have seen connecting themselves with some dominant mythology, extending from the east to the west—that these pillars were to the early inhabitants of the globe, after the flood, what the BIBLE is to us under the light of Revelation.

He who was called Thoth, in that mysterious land which spread on each side of that "ancient river," the Nile, appears from the concurrent testimony we have adduced, the human means, unconnected with Revelation, of uniting the knowledge of the countries which had been swept away, and the restored race of mankind. Here, if any where upon earth, from the same concurrent testimony, the restored race of man received the account of the first of the human race who brought "death into the world, and all our woe;" of a Restorer and Redeemer promised, after that first great transgression, when "nature, through all her work, gave signs of woe." Some dark knowledge of this event was preserved among all nations. It was so ordained, and it seems consonant to the scheme of the Divine Mercy that it should be so ordained. We have seen that the idea of one God and of man's immortality was preserved, secretly adumbrated in mysteries, even when the world was filled with the wildest and darkest mythologies of paganism.

If the pillars of Thoth, and the mysteries established from the east to the west, were the depositaries of this forlorn but only hope of the generations of men that perish, among those unenlightened by revelation, is it likely that some record would not be *found* of the years that have passed over the world *since* the great event of the creation?

If the circumstance be true, of which I presume there can be no reasonable doubt, that those monuments, of which we have spoken, related at all to those awful events, *then* such a pile by the same people, relating to the creation of man, would be natural; and seeing the number of those mysterious stones, agreeing in the first place—being about four thousand more or less—nearly with the very ideas we at present entertain of the age of the world, I instantly admit the conclusion of the author of the Celtic Druids.\* And now let us only see, whether what I shall say—the account of those stones being before me—does not more strongly confirm, if not establish the point? I shall first make an extract of some singular circumstances recorded, and of the appearance of the stones themselves:

"I will not attempt to describe," says Mons. de Cambrai, "my surprise at the sight of these wonderful masses stretching to the horizon in the midst of the desert which surrounds them. It is (this monument) without any thing but the sand on which it rests, and the arch of heaven which covers it,—no inscription to explain, no analogy to guide one in the research. The traveller of whom you inquire tells you some miraculous story, that it was of the Crions, little men or demons, who are supposed to carry these huge blocks in their hand," &c.—And again, "that

\* There are remaining about four thousand stones, but the Egyptians reckoned six thousand years from the creation to Alexander the Great. Whenever the last of these stones were placed, it constituted the number of years since Adam, according to the Egyptian computation at the period.

in the month of June, each year, the ancients added a stone, and that they were illuminated at great expense the night preceding."

Such is the account given by the French writer who first described this vast assemblage of stones, so totally unlike any thing Druidical elsewhere; and we have seen Mr. Higgins's very sensible suggestion, that it denoted the number of years since the creation. I have shown, according to my theory, some further grounds for believing this, and shall add what appears to me still more decisive. And first, the very name itself is Egyptian, the name of a city in Egypt sacred to Hermes, whose magnificent ruins are visible at this day;\* and at this very spot was dug up that impressive and beautiful statue, seated in his chair, as Hermes is represented to be seated, and which I have been almost tempted to think, from its beauty and the place where it was found, to be the representation, before his grotesque associations with the Ibis and Dog's head, of Hermes himself, and I should have expressed that conviction, but for the circumstance of *another* name being on the shield. Be this as it may, at Carnac, in Egypt, are monuments of Hermes, and this monument in a distant country, called Carnac to this day, darkly speaks of the years that have passed over the earth since the CREATION. This monument records the first age of the world, and the years, which have passed, till the time when the Druidical colonies of Armorica raised them on the desert sands of the coast. They recorded the number of the solar years, for it is a curious fact, that the word Crian or Grian, is Gaelic for the sun, and hence an inscription to Apollo, which has excited doubt, is explained "Appollini Grian," and hence the epithet "Grynaeus Apollo."—Secondly, remark, the stone which it is related was added

\* See Belzoni's account of the ruins of Carnac.

every year was added at a *particular month* in the year, and what month is this? June; the very month when the waters of the Nile, at the first rising of the dog-star, begin to increase, and the writer says, "they are supposed to be placed in the summer solstice." And let it be further remembered, that the island in the channel, near Guernsey, is now called Herm island, not far from the stupendous scene.

If what I have said be thought to have any foundation, it will be seen that all those vast monuments seem to cohere and point to the mysterious personage, who first unfolded the heavens; thus dawning truth throws her dark illumination on the unknown and infinite God, which made the world; the views of man are thus connected with the first feelings of immortality; thus the downs of Wiltshire, the isles of Scotland, the mountains of Wales, with their moul— dering monuments of other days, and this stupendous as— semblage on the coast of Britanny, prove the justice of Cæsar's remark, that Mercury was the greatest god of the Celts.

I must not omit a very curious circumstance connected with the name of Teut, which I find in that most delightful book, the Fairy Legends, by Mr. Croker. Vannes is situated where the Veneti lived, of whom we have an account in Cæsar. Not far from this place stands the immense Druidical monument of which I have spoken. And let the reader remember the remarkable fact, that Teut, Thoth, Hermes, was the beneficent deity of the Egyptians, and Typhon, the evil principle; remembering this, let him then read the following passage of the Fairy Legends, vol. i. p. 152 :

"In the neighbourhood of Vannes\* there is a popular belief in a spirit of colossal stature; he is called Teus, &c.

\* The country of the Veneti of Cæsar.

**H**is garments are *white*, and his office is to disappoint **Satan** of his prey ! He then spreads his mantle over the victim which the *evil one* is about to fetch. The latter, who has to come *across the sea*, cannot long bear the presence of the *good spirit*; he seeks again and the spirit vanishes."

Bell-Isle, in the neighbourhood, would be, according to my theory, a Druidical name; from Baal, Bel, not Belle-Isle. St. Pol, St. Eloy, and Tote, are places opposite Britain, in France, if not in Finibus Carnutum, where was the general assembly of British Druids; but I think no one will doubt but that St. Pol is Apollo, St. Eloi Elius, and Tote Taute. Caesar says the general place of Druidical meeting was in Finibus Carnutum in the middle Totius Galliae, and, including Britain, in Tota Gallia, Cambray rather than Chartres would be the place, where these names still appear on the map, and not far from which is the great forest of Ardennes.

It appears also (from the same delightful book of "Fairy Legends" just mentioned) in the same country, in France, the genii are called "TEURST," and one appears under the form of a domestic animal. Is not this the dog's head? But still more remarkable and striking is the following circumstance: "They say previous to death a hearse is seen drawn by skeletons." Now what is the office of Mercury? Small supernatural beings are described as often heard below the Castle of Morlaix, playing, *not on* the pipe, but, what seems incongruous without reference to the origin, "on CYMBALS," peculiarly the Egyptian instrument next to the systrum. The whole of these singular traditions seem of remote Egyptian origin, and, taken together, strengthen the idea of the veneration paid the great Egyptian teacher through almost all lands.

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